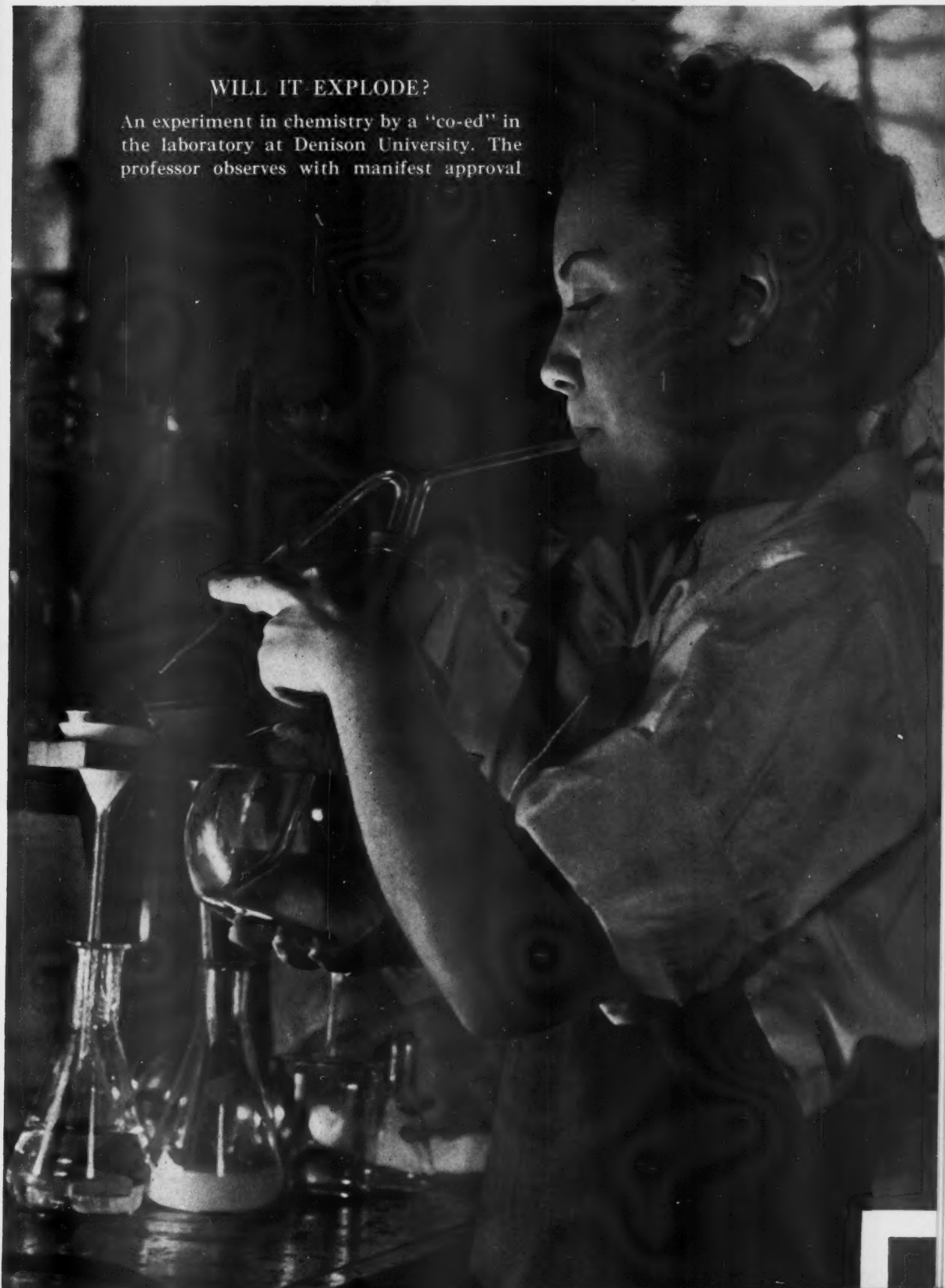


An International Baptist Magazine

MISSIONS

WILL IT EXPLODE?

An experiment in chemistry by a "co-ed" in the laboratory at Denison University. The professor observes with manifest approval



EMERSON

1938

This Issue

REAL
PRINCIPLES
OXFORD
AND GRIM
REALITIES
INDIA

A. W. Weaver

HERE
HUNDRED
YEARS IN
HOOVER
LAND

Payne

AMERICAN
BAPTISTS
PUBLIC
RELATIONS

W. Weaver

VOLUME 29
NUMBER 7

15 Cents
per Copy

MISSIONS

An International Baptist Magazine

HOWARD B. GROSE, *Editor Emeritus*

WILLIAM B. LIPPHARD, *Editor*

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Volume 29

SEPTEMBER, 1938

Number 7

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Instructions to Subscribers

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WHO'S WHO

In This Issue

Grace Hadow Beaven, who died in Rochester, N. Y., April 15, 1938, was the wife of President A. W. Beaven of the Colgate Rochester Divinity School.

E. R. Brown is the Home Mission Society's Director of Mexican work.

Charles S. Detweiler is the Home Mission Society's Secretary for Latin North America.

H. C. Gleiss is Executive Secretary of the Detroit City Baptist Union.

Coe Hayne is Publicity Secretary of the Home Mission Society.

Edith G. Traver is a missionary in China, in service since 1906.

Rufus Washington Weaver is Secretary of the District of Columbia Baptist Association, Washington, D. C.

P. H. J. Lerrigo, *Mrs. C. H. Sears*, *J. Pitt Beers*, *Mrs. O. R. Judd*, *P. C. Wright*, *O. C. Brown*, *F. W. Padelford* are officers or secretaries of the respective organizations, the summaries of whose annual reports they furnish in this issue.

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THE QUESTION BOX SEPTEMBER

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. What President is a theosophist?
2. How old is Nell Coleman?
3. Who is A. B. Mercer?
4. What is the meaning of "Tuckabatchee"?
5. Who is pastor of the First Mexican Baptist Church in Los Angeles?
6. To what celebration are all American Baptists invited?
7. Who wrote "Tales of a Waste-Basket Surgeon"?
8. What happened February 9, 1938?
9. Who served the Woman's Home Mission Society for 11 years?
10. What is the maiden name of Mrs. George W. Brady?
11. Who died April 15, 1938?
12. What organization has completed 25 years of helpful service?
13. Who was killed on April 7, 1938?
14. What was founded 71 years ago?
15. Who is H. E. Dana?
16. What was dedicated May 4, 1937?
17. Who is the author of "Girl Meets Girl"?
18. What book was written by Oscar S. Straus?

QUESTION BOX PRIZES

Rules for 1938

FOR correct answers to every question (180 questions) in all issues, January to December inclusive, a prize of a worthwhile missionary book or a year's subscription to MISSIONS will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together, only one set should be sent in and in such a case only one prize will be awarded.

All answers must reach us not later than December 31, 1938, to receive credit.

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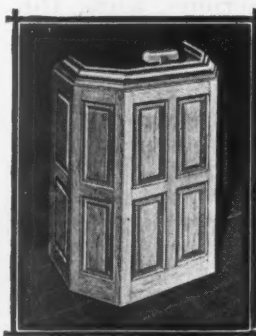
The late Dr. William Ashmore, Jr., and Mrs. Ashmore,
for 47 years our missionaries in Swatow, China

YEARS AGO, Dr. William Ashmore placed a large part of his life savings with this Board for an annuity agreement. As a result he and Mrs. Ashmore had a substantial and dependable income for life. They also had great satisfaction in knowing that other missionaries and ministers in age and need would have benefit through years and years to come on account of the funds which they entrusted to this Board. Now both have passed away, but their gifts are living on and on doing good.

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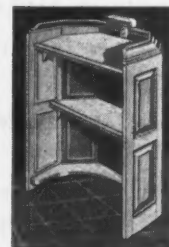
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Front view showing paneling

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College opens Monday, September 12, 1938

*For catalogue, bulletin and other information write to
PRESIDENT WILLIAM GEAR SPENCER, LL.D.*

FRANKLIN COLLEGE
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June and July

June and July are normally light subscription months for all magazines. Nevertheless, both months maintained MISSIONS' upward trend. June brought 1,019 subscriptions as compared with 977, or a net gain of 42 for the month. While July, lowest month of the year, produced only 616 subscriptions, it exceeded the 602 of July a year ago by 14 and thus also registered a gain.

To the 1,635 June and July subscribers who in spite of the hot weather, took pen and paper and money order or check and mailed in their subscriptions, MISSIONS expresses hearty thanks. *They kept the trend upward!*

So the record stands at 61 months up and 2 months down since the up trend began more than five years ago.

LETTERS

From the Editor's Mail Bag

Please let the person who was responsible for the pictures on the front cover of the June issue of MISSIONS know that there are some people who think that it would have been less trouble to have the "Dance sign" removed from the picture with an etching tool than to have added the type line of explanation below it. In view of the large number of people who look at pictures but who seldom read subtitles, it seems to me that removing the sign would have been much better. Rural pastors find it a difficult task to place enough emphasis on the reading of denominational literature. Anything that might give some one an occasion for criticism or an excuse for not reading, I wish might be avoided. From a friend of MISSIONS planning to become a missionary.—Rev. Glenn A. P. Peterson, La Moille, Ill.



When I read your editorial, "Convention Twilight or Dawn?" in the June issue, it was like going inside a house for an inside view. Even now I

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marvel at the contrast between factual reporting of the Northern Baptist Convention and interpretative writing. Thank you very much for your penetrating insight and your courage in expressing it in such vigorous writing.—*Floyd C. Wilcox*, Linfield College, McMinnville, Oregon.

It has come to my notice that Baptists at home are saying that there is no sense in sending money for mission work in China. The implication is that Japan is making it impossible to carry on mission work here. There are several things to bear in mind. Foremost is that Japan has not conquered China, nor any part of it. Next is that the fact of the aggression gives unprecedented missionary opportunity because our attitude to the people is a vivid contrast. And when reconstruction comes, we should all be ready with a definite program. There never was a more optimistic outlook for the cause of Christ in China. This is limited only by sufficient resources.—*Emilie Brett-hauer, M.D.*, Suifu, West China.

I have just been looking over the June issue of *MISSIONS* and I cannot refrain from sending you this note to

The Unbroken Word
CARTOON NUMBER 51 BY CHARLES A. WELLS

THERE is something inevitable and final about the Bible. It is a complete picture of life. Modern inventions have not changed that fact, for men are the same.

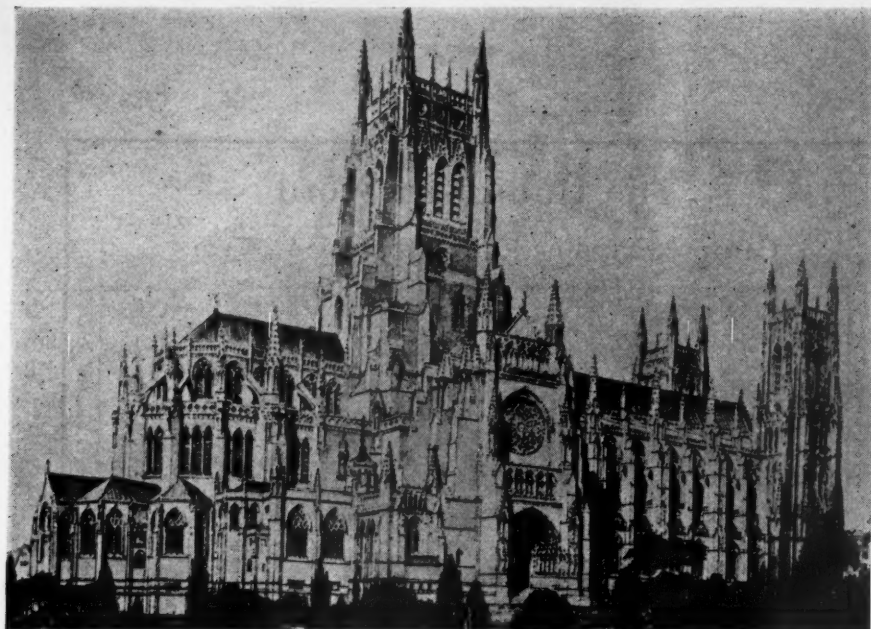
If we could only keep the pattern of the Bible's record before us, we would be forewarned of the failure of kings, the inevitable conclusion of a dictator's reign, the futility of war, the deception of violence, and the downfall of arrogance and pride.

And, moreover, the Bible also presents man's endless hunger for truth and freedom. With this as a link between the good and the bad, the Scriptures then pour out before us the strength of goodness, the redemptive power of love, and the certainty of God's righteousness and judgment.

You have heard reports of a great increase in the sale and the reading of Bibles. It is true. Men are discovering anew that whereas the word of man and of nations is constantly broken, the Word of God remains unbroken.—**CHARLES A. WELLS.**

say that I think it is the best missionary publication that comes to my desk. The June issue does a splendid job in convention reporting. All of the

issues do a fine piece of work in presenting the missionary cause.—*Clifford P. Morehouse*, Editor of *The Living Church* (High Church Episcopal).

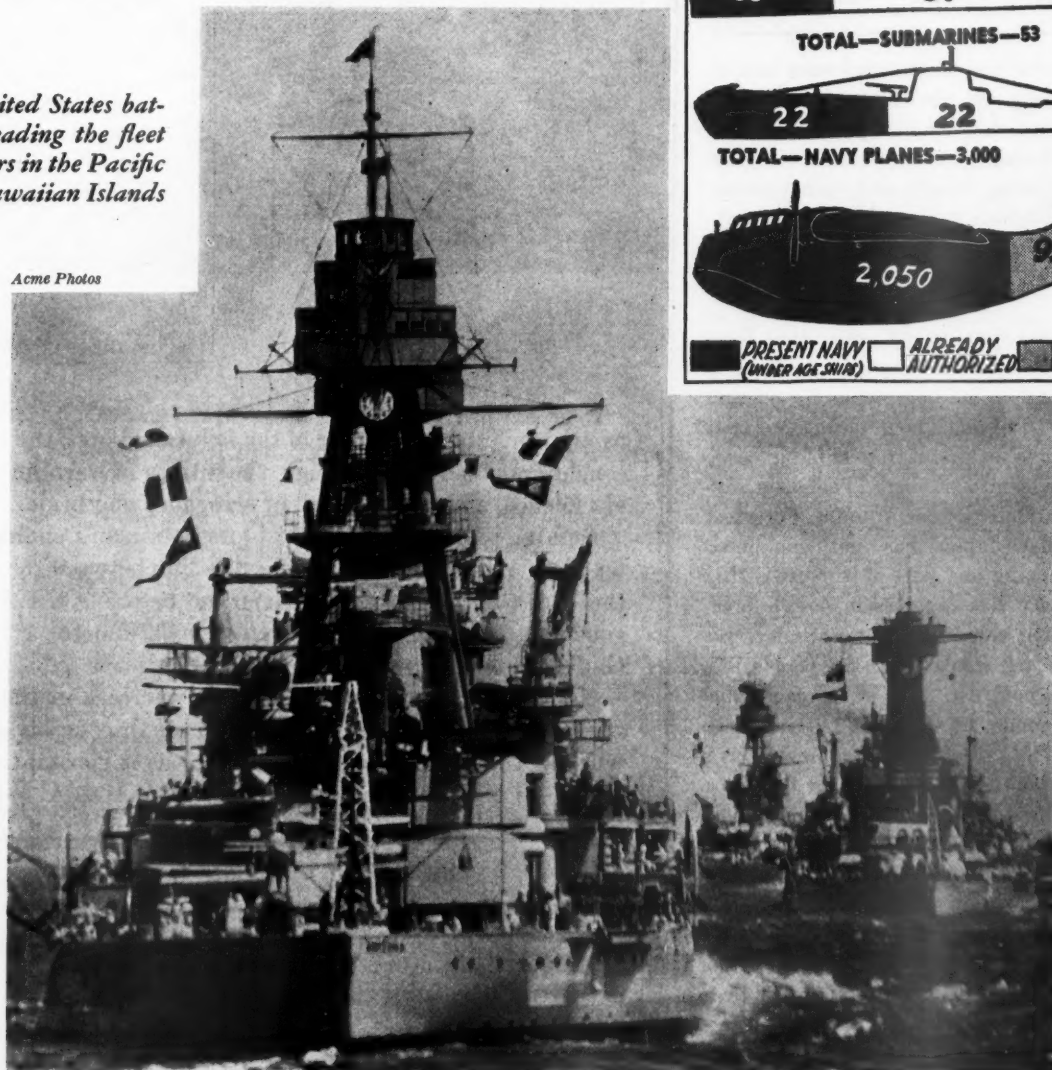


ABOVE: Photographic reproduction of an architect's model of the Protestant Episcopal Cathedral of St. John the Divine which is being erected on Morningside Heights in New York City

RIGHT: A diagram showing by comparison the present United States Navy, the new ships already authorized, and the 46 additional ships and navy plans voted by Congress in the navy bill last spring

RIGHT: The United States battleship Arizona leading the fleet in naval maneuvers in the Pacific Ocean near the Hawaiian Islands

Acme Photos

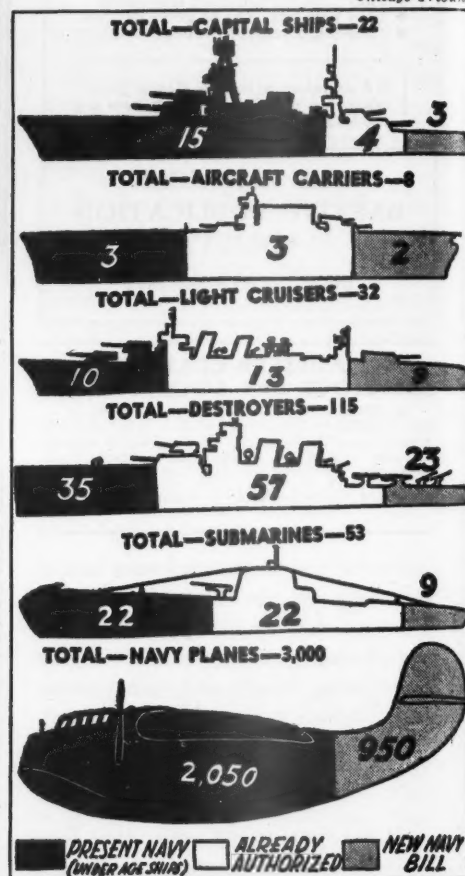


The cost of one of the new battleships voted by Congress, \$70,000,000, is 100% higher than that of the Cathedral, \$35,000,000, as estimated by Bishop W. T. Manning

TWO CATHEDRALS AND ONE BATTLESHIP

See editorial
on page 389

Courtesy the
Chicago Tribune



MISSIONS

VOL. 29, NO. 7



SEPTEMBER, 1938

Two Cathedrals and One Battleship

THERE is sad irony in the appeal for \$1,000,000 by Bishop W. T. Manning to make the interior of New York's Cathedral of St. John the Divine ready for services next summer when the World's Fair opens in New York. For nearly half a century (the cornerstone was laid in 1892), men have been piling stone upon stone in this majestic edifice. Already \$25,000,000 has been spent on it, and yet \$10,000,000 more will be required and another decade must pass before it will be finished.

Here comes the irony. Instead of 50 years, only two years are needed for constructing a modern battleship. Instead of \$35,000,000, total estimated cathedral cost, it will cost \$70,000,000, *the price of two cathedrals*, for one of the new battleships voted by Congress last spring as part of the biggest navy in American history. What could be more ironical? We require half a century for raising funds to give architectural expression to spiritual values, while with our approval as taxpayers our representatives in Congress authorize unlimited funds to construct that which repudiates and destroys spiritual values. It is a devastating commentary on our civilization.

Still more ironical is the contrast between battleship cost and America's expenditures for foreign missions. In the fiscal year 1936-1937 American Protestant churches contributed for foreign missions \$21,805,033, of which Northern Baptists gave \$1,352,050. *The cost of one new battleship would finance for more than three years the entire world mission program of American Protestantism.* It is needless to ask which would produce more abiding good will, more lasting friendship among the nations, more enduring world peace,—a U. S. battleship in the harbor

of Yokohama, Vera Cruz, Buenos Aires or Leningrad, or the missionary program of the Christian church.

There is not only irony here but a strange paradox. We build both cathedrals and battleships. One is a slow, painful, halting process. The other is a feverish, grand, expensive undertaking. Although we build both, we cannot permanently keep both. A world wholly governed by the spirit expressed in cathedrals will need no battleships. A world ruled by the spirit that prompts the building of battleships must eventually not only destroy its cathedrals but also suppress ruthlessly the spirit that prompts their erection. "Civilization today is more savage than in a thousand years," wrote the Bishop of Chelmsford in his diocesan chronicle. "Such a civilization is not worth preserving. It will not require another war to kill it. It is already dying, if not already dead."

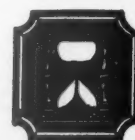
For a civilization that makes vast plans for war, that spends twice as much for one battleship as for a stately house of God, and nearly four times as much as for a world enterprise in the saving of humanity, has within it the seeds of destruction. Unless humanity finds some solution to this problem, a prophecy attributed to President Nicholas Murray Butler and quoted by J. F. Thorning in *The Commonwealth*, may come true. "Some thousands of years hence," said Columbia University's President, "our successors on this planet may be digging in the sands and forests to discover traces of our existence and evidence of our interests and recreations just as now we dig in Yucatan, Egypt and Mesopotamia."

Humanity must choose. We cannot permanently keep both cathedrals and battleships.



The World Today

Current Events of Missionary Interest



For many centuries the 60,000,000 outcastes or untouchables of India have lived at the bottom of humanity's social scale. Now for the first time the walls of caste show signs of breakdown

More Privileges and Social Standing for India's 60 Million Untouchables

ANOTHER Indian prince has followed the example of the Maharajah of Travancore (See *Missions*, January 1937, page 7) in granting higher social standing and more privileges to the so-called outcaste or untouchables. The native state Indore has opened all Hindu temples to these people. The Maharajah's proclamation goes even further than that of Travancore. *The untouchables are to enjoy unrestricted use of all public wells, restaurants and conveyances.*

There is a real danger that this gradual breakdown of the walls of caste will make the untouchables less responsive to evangelization. Heretofore on Baptist mission fields they have heard the gospel gladly and have accepted it joyfully, doubtless largely because Christianity is for all men and knows no distinctions of race, color or caste. They must now be made to see that what is offered them falls far short of Christian brotherhood.

The Roman Catholic Church apparently thinks the untouchables will be more responsive to Catholicism. In a recent issue of *Pax*, published by the Benedictine Missionary Fathers, there appears this significant paragraph:

The untouchables of India, 60 million strong, are recommended to us in the mission prayer intention blessed by the Holy Father. The modernization of India seems to level slowly the barriers built up by the various castes, and now new avenues of approach may lead to unforeseen results. Characteristically, the Holy Father does not urge us to pray that these untouchables may have the grace to understand and value the teachings of Christ, *but that they may be won first through Christian love.* Love is the key to human hearts. The glow of Divine Love, when made transparent in Christians, will show its invincible power.

The Pope may well feel confident about results for there can be no question about the efficacy of the method of approach which he recommends.

Japanese Tobacco Companies Expand into China

ANOTHER result of Japanese expansion into China is the authorization given by the government to two Japanese tobacco companies to establish themselves in North China and to enter into aggressive competition with the long entrenched British and American Tobacco Company. North China, according to *The Trans-Pacific*, annually smokes 35 billion cigarettes, a real prize for the Japanese companies if they can wrest the market away from the British-American Company. The field has been divided. Each Japanese company will be given a monopoly in its respective area. Each has included a gentleman's agreement not to encroach upon the territory of the other. No third company will be permitted to compete. New plants for cigarette manufacture are to be erected.

Thus business and commerce move in advance of the Christian church in opening new fields. There was a time when the foreign missionary preceded the trader. Now the trader seems to get into new territory first. Perhaps Christian missions may be prohibited entirely by Japan in this newly conquered territory. But thus far there is no record of any mission boards considering this area or including any part of it in the scope of future operations.

Another aspect of this development is worthy of mention. Who knows but that at some time in the future the United States and England will war against Japan in order that, among other reasons, the British and American cigarette factories may recapture the Chinese market that is now to pass into the control of Japan.

Such is the economic imperialism out of which modern wars are born.

Funerals and Marriages in Russia with Religious Ceremonies at a Distance

RELIGION somehow manages to survive in Russia in spite of all the pressure against it by the Soviet Government. According to *The Commonwealth* (Roman Catholic paper), a new ceremony has been introduced by priests of the Orthodox Church in Southern Russia. It is called "religious interment from a distance," because the law forbids a priest to enter a cemetery. When a member of the church dies, the priest is secretly informed by a relative who brings a garment of the deceased to be blessed. The garment is then either placed in the casket or perhaps the corpse is clothed in it. A handful of ceme-



Cathedral of the Resurrection in Leningrad, erected on the site where Czar Alexander II was assassinated in 1881. It is now used as a plumbers' supply house

tery earth is also smuggled to the priest for blessing and this is the first to be thrown on the casket after it has been lowered into the grave.

Somewhat similar arrangements are being made for betrothals and marriages. Young people hesitate to have a public religious marriage ceremony because to participate in any religious ceremony lays them open to suspicion and perhaps to arrest. Written pledges from both youth and maiden are therefore brought secretly to the priest, together with the marriage ring. He blesses the pledges and the ring, keeps the former and returns the ring.

While such subterfuges serve to perpetuate the superstitious elements in Russian religion, which has been one of the alleged reasons for communist opposition, they nevertheless reveal again that religion is an ineradicable instinct and that no atheistic government can permanently suppress it.

REMARKABLE REMARKS, usually appearing on this page, because of space limitation are transferred temporarily to page 415

Great Principles at Oxford

By MRS. ALBERT W. BEAVEN

Last summer's world Christian conference at Oxford, contrasted with the grim realities of poverty, superstition, ignorance and sin in India



I WANT to give you in this article two pictures, which stand in violent contrast to each other. First, the ancient and dignified city of Oxford as I saw it in the summer of 1937, overflowing with a group of Christians gathered from all over the world to face the meaning and the responsibilities of Christ's teachings. Over against that, I want you to see India as I saw it four months later, appalling in its need and appealing in its opportunities, as one of the fields which might be affected by the answers given by the World Conference at Oxford.

The impression one had of that group of Christians, with their different languages and strange costumes, was one of superficial difference, but of elemental unity. When they talked together in little groups, or gathered in their

seminars, or listened to the impassioned addresses from the platform, one was conscious that Christianity today is facing a widespread threat to its existence and a profound and bitter denial of its principles. The tenseness of their feeling showed that these Christians had to face, not a discussion with those who disagreed with them, but life and death issues which were grim realities. There were men there whose whole future would be related to the answers that were found. Those could not be easy, poetical, visionary, untried answers, but needed to be answers that were actual, practical, on which



GREAT PRINCIPLES AT OXFORD

Opening session of the World Conference on Church and Community and State, July 12-26, 1937, in Oxford

For a story of this significant conference, see MISSIONS, September, 1937, page 402 and October, page 460. Northern Baptists had 29 delegates

and Grim Realities in India

NOTE.—*This article is adapted from an address which Mrs. Albert W. Beaven delivered in Rochester shortly before her death on April 15th. She had attended the World Conference on Church and State at Oxford, England, in the summer of 1937 and had then accompanied President Beaven on his journey to fields in Asia.*—ED.

men could live or die. Dr. T. Z. Koo sums it up in this fashion: "There are three basic parts of life,—God, man, and the world. Everyone must have attitudes to and relationship with these three. What his attitude and relationship actually is makes up his philosophy of life." Those assembled seemed to be dead in earnest in laying solidly their deepest philosophy of life.

Oxford represented, therefore, a concentration of Christian leadership, Christian intelligence and Christian devotion, seldom equaled in modern times. Its answers must be taken as

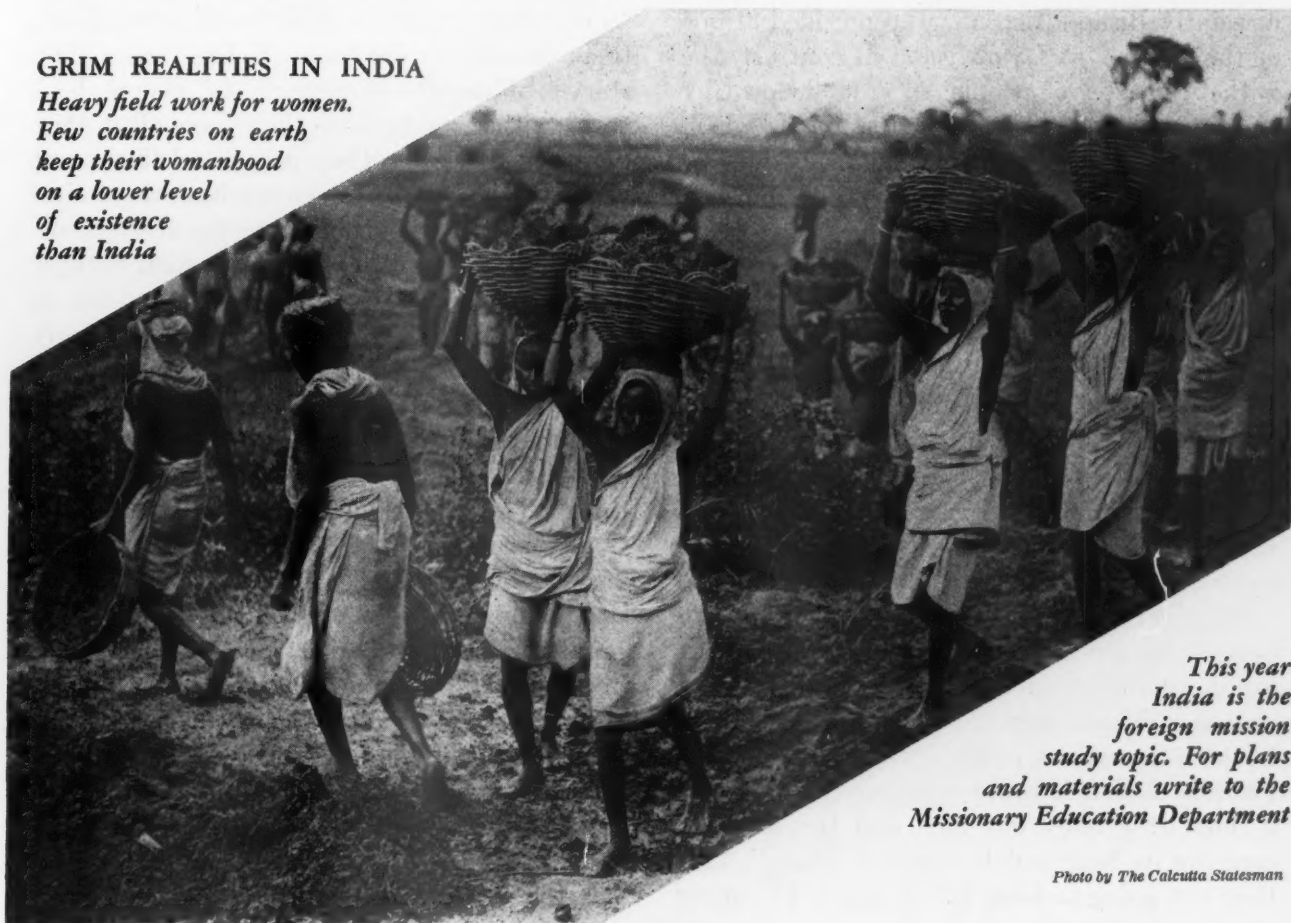
the best that Christianity can give today, and its delegates, as a fine sampling of the kind of personality that Christianity wants to produce.

Over against this demonstration of spirit, depth of understanding, and unity of Christian purpose for life-changing power, I want to place India as a sample of the kind of problem with which Christianity has to grapple, if it ever makes the kind of answers proposed at Oxford actually work in this troubled world.

India stretches away before my imagination as a country of appalling contrasts. Is it the country depicted by Katharine Mayo in her *Mother India*, a book which leaves one almost hopeless in the presence of the terrific problems it presents and the depths to which it has sunk? Or is India the country depicted by Mr. Mukeyi in his book, *A Son of Mother India Answers*, which depicts India as a country of mysticism and culture, having no more black spots than

GRIM REALITIES IN INDIA

*Heavy field work for women.
Few countries on earth
keep their womanhood
on a lower level
of existence
than India*



*This year
India is the
foreign mission
study topic. For plans
and materials write to the
Missionary Education Department*

Photo by The Calcutta Statesman

has Britain or America? If we can see only the former, we shall probably feel that no answer that Oxford could give would be useful. If we could balance the two, however, we would gain the element of hope, and face the possibility that the realities of Christ's teaching can actually be applied.

And how wide is the swing of the contrasts presented in India! On the one side, you see vast wealth represented by rooms full of gems, and treasure, and bullion heaped up by the princes of independent Indian kingdoms, until it cannot be counted; and over against that the terrible poverty of millions upon millions of human beings, living just near the edge of starvation. You see the marvelous beauty of rice fields when the monsoon has just passed, the loveliness of mountain scenes, and of artistry at its height in the shimmering whiteness of the Taj Mahal; and over against that the slums of cities, the filth of streets, the loathsomeness of lepers, and the droves of thin, emaciated cattle, with nothing to feed them. You meet splendid leaders, philosophers, poets, men like Gandhi, or saintly Bishop Azariah, who presided at one of the sessions at Oxford; and in contrast, the pathetic masses of people, so ground down by superstition that even the factors of life which could be redemptive and helpful become heavy and destructive in their power to crush and kill.

As an illustration, think of the place of the cow in the life of India. Cattle in America are a source of wealth. The milk they give is the most healthful food we have; the meat they produce is a source of strength; the leather from their hide is a means of protection; the strength of their bodies is used to till the soil. Alive or dead, they serve us. But in India, the superstitions of their religions have interfered with this common-sense relationship, because the cow is made sacred, more sacred than human beings.

Imagine, if you can, the impressions which came to me when one day I saw two men walking down the street carrying two poles with a canvas stretched across them. Something was lying on the canvas, covered with a sheet. When I inquired what it was, the people said, "That's a funeral; a baby has died and the men are carrying its body out to throw it away." "Are they not going to bury it?" I asked. The reply

was, "Probably not, it may be thrown out for the jackals or the vultures." "Are there no mourners?" I continued, for I could see none. The reply was, "Probably not." At another time I saw the same procedure with another body; a man had died. No one mourned, no one followed; to all appearances no one cared.

Put alongside this another scene. This time not two but sixteen men going down the middle of the street. They carry not two but a dozen poles. On the poles was built a small temple, festooned with drapery and garlands of flowers. In front of this group marched a band with priests and dancing girls. Behind were mourners. The city people followed by the hundreds. I asked, "What is that?" They replied, "A funeral." "Of what?" "A *bull*," was the answer. At first it seemed absurd; but when you see the tragic results of it, you are conscious that it is not absurd, but that it is terrible in its meaning. So sacred is the cow that the results in India are appalling: Bulls are sacred, and therefore they are allowed to eat what they please, to go where they wish. Nobody can molest them. Cows are sacred; they cannot be killed and eaten. When there is not fodder enough for them, they starve to death. Moreover, the people beat them within an inch of their lives. But they dare not kill them. They go around like gaunt skeletons, too weak to do much work, undernourished so that the milk from the average cow is hardly enough to feed her calf, with nothing left to feed children. Yet they breed, and eat up the country's scant supply of food, figuratively trampling the people into the mire, instead of lifting them to health and strength.

"Can the principles and teachings of Jesus actually be made to work in a country like that?" This is the question which the Oxford Conference had to face, and we must find an answer, not run away from it. We are the custodians of those teachings and values which Jesus Christ came to bring: ideas which demand freedom and democracy not only for us but for all mankind; principles which teach us to look upon human life and personality as the richest thing which God has given us; teachings which naturally put within us such resentment against social injustice and personal sin as to make us feel the tremendous gulf between right and

wrong. How can we make Christianity work in India—or, for that matter, anywhere in today's world, with its changing philosophies of life, its peculiar standards of behavior, its moral confusion, and its return to brute force?

But India is not hopeless. Indeed, to any impartial observer many things point upward. The hold of the caste system is loosening. There is an awakening of a national self-respect. India's people are coming to a sense of their power. Her national desires have taken queer ways of expression, it is true, such as the temple in Benares where they worship a map of the country. Nevertheless, they are trying, by comparatively peaceful and constructive methods, to find new ways of doing things which will utilize the leadership of their own people. A new constitution has been written, and a new people's government formed; there are mass movements toward the new and away from the old. It is a time of change, and a time of expectancy.

So the real question for those of us who believe that Christianity, if it were applied, would solve many of the problems there presented, is this: Are we going to see to it that Christianity has its chance in India today? Christ would set India free from many of her superstitions. He would bring her to the fulfillment of her finest mysticisms. He would produce social attitudes that would be creative and redemptive. Yet at the very time when she needs Him we are withdrawing missionaries.

We as Christians must ask ourselves seriously whether we really believe in Christianity, when we see the need of such a country as India? If it is real to us, our religion is either worth sharing, or it is not. It is either an experience which can change life, or it is a lot of interesting but powerless talk. If Christianity is true, it must be true also for India. If it is ever going to be true for India, we must share with India what we have. If we do this, we can turn India from a fear-filled to a love-filled life, from an existence of hopelessness to a life where each individual person has the right to the abundant experience for which God plans.

I saw this at work in the life of an individual. In the midst of the very darkest spot where I went, the glory of a Christian experience within a man's life stood out like the whiteness of the

lily against the blackness of the muck. At Hanumakonda I visited Dr. and Mrs. John Carman, friends through many years. Together with Dr. and Mrs. C. R. Manley, they took me out to one of the Indian villages. I was told in advance that the meeting would probably be held in one of the mud-walled huts, with chickens and pigs, dogs, cattle, and goats making themselves at home among the group. When we reached there it threatened rain; we therefore had to go indoors. Nothing would do but that we sit upon the bare bench which they brought from the inner part of the hut, and be decorated with the strings of flowers, which their hands, in those huts, had woven to put around our necks. Strange and weird were their faces in the lamplight. It was evening and a single lantern cast a dim light out upon the group. When I looked at those naked children, those impoverished men and women, the meagerness of their huts, the poverty of their lives, I wondered how in the world one can expect any good thing to come out of this.

But before we had gone away that night we



Another phase of the grim realities in India. Preparing the Juggernaut cars for their annual parade through the streets



Outdoor chapel service of the Baptist Mission Girls' School in Ongole. Contrast the bright faces of these girls with the faces of the women in the picture on page 393.

saw visions and dreamed dreams. We learned that two years before there had been no Christians in that little village, until one man who had heard of Jesus Christ, and had committed himself to him as Lord and Master, had come back into that village and urged his neighbors to turn away from their idols and to worship the true God. Following him, a group of his friends made their decision, took their idols to the edge of the city and threw them down over the cliff. Then the villagers turned on them, not because they had personally repudiated the idols, but because they had affronted the gods for whom the idols stood. The people were sure that the gods would bring retribution. Thereafter, any evil thing that happened was attributed to that act of these Christians. They were hissed and spit upon. Their children were plagued when they went upon the street. They were hated and hounded because of what they had done.

The first man who had committed himself to Christ was the head man of the village. Dr. John S. Carman whispered to us: "You can

imagine how I felt when I first heard this story. The daughter of this man was under my care. She had tuberculosis and she could not live more than two or three months. I had not told the father. I knew that when she died the whole village would turn on him, using her death as evidence that the father had insulted the god who had now brought this terrible sorrow upon him." After several of those present had testified as to what their faith in God meant, the head man rose. He told of his decision to follow Jesus, of the starting of the church, of the destruction of the idols. Then came the death of his daughter. For a moment it seemed to him as though God had left him; but, he said, he had held on, and in the darkness God had come again in all His glorious power. Dr. Beaven and I found tears on our cheeks, for the man in the dark skin and the meager clothing had had the same experience we had had when our first-born lass had slipped away, and in the darkness it had seemed hard to see the face of God. Yet in the valley of the shadow we found

that God was truly there, that we needed to fear no evil, and that we had been kept by His power. So there was a strange sense of fellowship that evening in that strange place, and I felt that Dr. Beaven was speaking of a profound reality when he said to the man, after the

meeting, "My friend, you and I are brothers, for we have both been in the dark valley and have found there the same God."

Indians are not different spiritually from ourselves. They sin, they suffer, they hope, as do we. And Christ is the answer for them as for us.

American Baptists in Public Relations

The story of a little known joint committee, representing Northern and Southern Baptists, which was appointed a year ago and has already done highly significant and important work in seeking to protect Baptist rights and principles

By RUFUS WASHINGTON WEAVER

IN 1936 the Southern Baptist Convention appointed a Committee on Public Relations; a year later the Northern Baptist Convention took similar action. For the past year these two Committees have acted together, whenever Baptist rights or principles have been threatened. The Department of State at Washington, acting under the instructions of Secretary Cordell Hull, has cooperated to the fullest extent. In two instances it has enabled the two Committees to secure the ends that were sought.

Baptists are familiar with the restrictions that have been placed upon Rumanian Baptists and the efforts put forth by Dr. J. H. Rushbrooke and Dr. Everett Gill in their behalf. On May 11, 1938, the Department of State reported to the chairman of the Committee the receipt of a dispatch from Bucharest stating: "The Ministry of the Interior is reported already to have sent instruction to the Prefects throughout the country, directing that all churches which had been closed should be allowed to be reopened and that all hindrances to their normal activities should be removed."

The Department of State rightly refuses to interfere in the internal affairs of a friendly nation, such as Rumania. However, it may exercise its right to enquire, when requested so to do by American citizens. Within the past six months, the Department on five different occasions has cabled to the American Minister in Rumania, making inquiries that indicated to the Rumanian Government that its treatment of the Baptists in that country was being watched with the keenest solicitude.

The situation in China was somewhat different. The Japanese had invaded China, seized and destroyed much property, and had threatened the con-

tinuance of all missionary work within the areas of hostilities. On February 9, 1938, the two Committees on Public Relations made their first appeal to the Department of State in behalf of our missionaries and asked that the property of the University of Shanghai be restored to its rightful owners. The Government acted promptly, and on February 16th the American Minister at Tokyo made representations to the Japanese Foreign Office. Early in June Secretary Cordell Hull gave publicity to the demands for the restoration of the University of Shanghai. The Japanese Government began the restoration of property by the release of the Southern Baptist Mission in the Chapei District of Shanghai, and announced the appointment of a commission to formulate means for the satisfactory adjustment regarding the University of Shanghai. Declining to consider the use of armed force, the Department of State is nevertheless exercising every other power it possesses to enforce the requests that have been made from time to time by the American Baptists.

So important has become the work of these two Committees, that plans are now being formed for a joint session of the entire membership. This will bring together in Washington the Presidents of the Northern and Southern Baptist Conventions, and other outstanding leaders, who will consider all areas of action in which Baptists should cooperate.

NOTE.—Members of the Southern Baptist Committee include: U. S. Senators J. W. Bailey, Walter F. George and M. M. Logan, President L. R. Scarborough, Secretaries C. E. Maddry, J. B. Lawrence, H. L. Holcomb and T. J. Watts, A. J. Barton, Rufus W. Weaver, E. Hilton Jackson, and Perry L. Mitchell. Members of the Northern Baptist Committee include: President Arthur J. Hudson, Secretaries M. A. Levy, C. M. Gallup, E. P. Beers, together with G. G. Johnson, W. S. Abernethy and R. W. Weaver.—Ed.

Rocks and Radio Noise and a Baby's Smile

Glimpses of life in Central America where opposition to the gospel is followed by friendly interest and where a new highway will soon provide new opportunities for Baptist missions

By CHARLES S. DETWEILER

FOR some months the Baptist Church in the town of Diriamba, Nicaragua, had been suffering two annoyances. At any time in the midst of church services, rocks would fall upon the iron roof. Their sharp reports would make all worshippers jump in their seats. At other times while the pastor was preaching, the radio loud speaker in the house opposite would be turned on with full power. A study of the trajectory of the rocks indicated the back yard of the same house as their starting place. And there was ground for believing that the difference in religious outlook between the people in the house and the people in the church was so intense as to provide the motive for hurling stones and for the radio competition.

Finally one day the pastor's wife took her baby in her arms and stepped across the street. Knocking at the door of this house, she offered to pay a neighborly call. The cheery smile of the baby was irresistible. In a few minutes friendly relations were established. No reference was made to stones or radio. Yet from that day on all annoyances ceased. Several weeks later, when the Diriamba Church entertained the delegates to an Evangelical Institute, this family spontaneously contributed a huge basket of fruit to the pastor for his guests.

This is but one incident of many in the long process of winning a place of respect and esteem for the evangelical church in the community. In practically every town in Latin America, the first entrance of the gospel provoked opposition. Eventually such violent manifestations ceased and the people in the town came to recognize that Protestantism was not of the devil. More than once officials of these countries have spontaneously borne witness to the high character of Protestant groups and to the fruit of their lives in the community. There is no

question concerning the standing of the Baptist School in Managua, or of the similar schools in the Republic of El Salvador. In spite of their positive evangelical witness and the Bible study in every grade, many leading families choose to send their children to them. Especially in Managua is the boarding department taxed to the limit to receive those who desire to enter. Of course the Roman Catholic Church is the church of the great majority of the inhabitants. While it still enjoys enormous social prestige, it is no longer able to exclude other faiths.

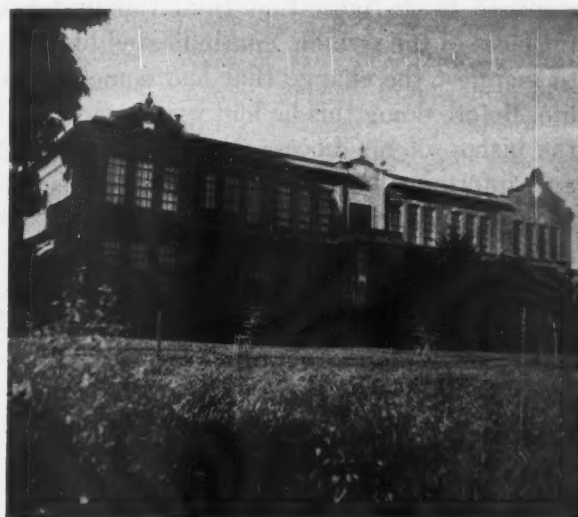
To Americans who are aware that in almost every country on the globe there is an increasing intervention of the State in all departments of life, it is not strange to observe the same developments in Central America. Especially notable is the close passport control of tourist travel. It is generally believed that there is a secret understanding among the different republics to stand together in opposition to communism. In one section of Salvador where there was a communist uprising six years ago, it is now impossible for Protestant preachers to hold meetings without securing a license. In the country districts meetings of any kind are prohibited after sunset. This is not to be understood as having any anti-religious significance. It is purely a defensive measure against communist propaganda. In Guatemala the number of foreign ministers of religion is fixed. Except for replacements, no new missionaries are allowed to enter the country. In Salvador the same restriction obtains, but is effective only in the case of the Roman Catholic clergy. In general in all the republics the attitude of the government toward Protestant missions is friendly. The President of El Salvador happens to be a Theosophist and he is

interested in maintaining the utmost liberty for all faiths.

A sign of new life in the Roman Catholic Church has been its activity in behalf of cleaner motion pictures. Official Catholic papers, both in Nicaragua and Salvador, print reviews of the motion pictures that are exhibited in those countries. Few pictures merit approval, for most of the reviews conclude with this statement: PROHIBITED FOR ROMAN CATHOLICS. And the prohibition evidently is based on moral grounds. In view of the slackness of the Church in the past in combating social evils, such as gambling and intemperance, this movement in behalf of cleaner pictures is most commendable.

In Protestant missions the most striking event in the past year in Nicaragua was the conversion of a priest, Dr. J. M. Ruiz. So far as it can be traced to human agents, it came about

through a chance meeting of our missionary Charles S. Scott, our pastor Arturo Parajon, and this priest. They met on board a boat crossing Lake Nicaragua, and at once became friends. Some weeks afterward the priest visited

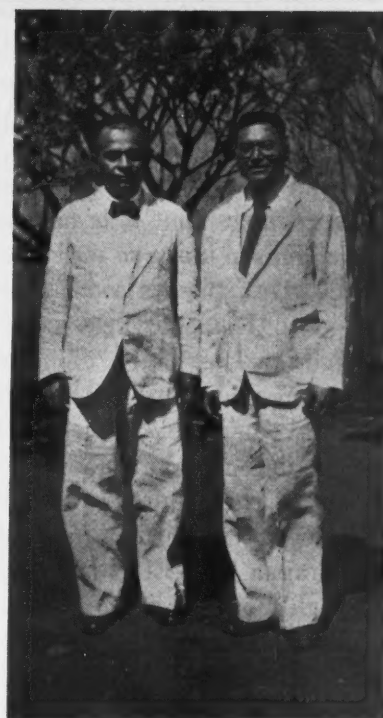


UPPER RIGHT
The well constructed and well equipped Baptist High School in Santa Ana, El Salvador

CENTER RIGHT
Automobile ferry across the Lempa River. Capacity is limited. It is operated by human power and the boatman occasionally has difficulty in making a proper landing



LEFT: *The Roman Catholic Cathedral in Santa Ana, El Salvador.* **RIGHT:** *Pastor A. Parajon and Dr. J. M. Ruiz*



Masaya expressly for the purpose of meeting Mr. Scott who, unfortunately, was not at home when he arrived in the town. So he took a room in the hotel and waited and watched for his arrival. After several days Mr. Scott returned from a journey. He had scarcely greeted his wife when there was a knock on the door and this priest was waiting outside. He was invited in. The ensuing long conversation ended with Mr.

Scott's loaning some books to the priest. The priest returned to his parish in a distant town. Several more weeks passed, and the priest once more appeared. This time it was in Managua where he arose in the Baptist church service in response to an invitation from the pastor at the close of the sermon, and indicated his desire to manifest the change that had come into his life. Before doing this he had written a letter to the bishop of his diocese, resigning his charge, and informing him of his leaving the Roman Catholic Church. For a number of weeks he made his home with Pastor Parajon and studied with him the Bible and evangelical theology.

Finally the time came for him to make public announcement of his change. The Baptist church was crowded to capacity when he arose to preach. To the surprise of most people he did not denounce the Roman Catholic Church nor expose any of its evils. He devoted the time to a positive testimony to the gospel and his reasons for accepting it. In due time he was baptized. Since then he has supported himself by tutoring pupils in the city of Managua, and has also accepted invitations to preach in Baptist churches. It is a time of testing for him and he recognizes that it is not easy for a minister of religion to make so radical a change as he has made. Dr. Ruiz as a young man was selected to go to Rome to be educated in the famous Gregorian University, along with a select band of young men from all the nations of the world. We have been told that he is the best educated priest in Nicaragua and at one time was the head of the Church's Seminary in Leon.

Except by airplane the two republics of Nicaragua and El Salvador are far apart, although both of them border on the Gulf of Fonseca. The ordinary traveler, who cannot afford to go by plane, must resort to little coasting steamers. They are few and far between. Soon a change is coming which will profoundly affect the relations of these republics and which will

be especially favorable to missionary work. An international automobile highway, extending from Texas to Panama, is now under construction. It is now possible to travel by automobile from the capital of Guatemala to the capital of El Salvador, and thence to the capital of Honduras. When it becomes possible to extend this journey on to Nicaragua, our two missions can be closely linked together. The United States Government has contributed generously toward the construction of this road by loaning a force of engineers for the enterprise and by giving material equipment. While this is a very tangible manifestation of President Roosevelt's Good Neighbor policy, it also dawned upon me, as I was traveling over this highway, that it would be of great strategic military value in the protection of the Panama Canal, should the United States again be at war.

Near this great highway in El Salvador is the little city of Usulután. Here under the leadership of an influential layman the Baptist church purchased a lot and erected a chapel. The Home Mission Society appropriated the final \$250 out of a total cost of \$1,000. On the day of dedication Baptists and their friends came together from all of the surrounding region, and enjoyed a festival of Christian fellowship. Conspicuous among them was a colporter of the American Bible Society. His four daughters led the congregational singing with their flute, two violins and a cello. The townspeople had never heard such an ensemble before. They gazed with open-mouthed astonishment at this group. An evangelical festival, whose whole program centers in the church, is far different from the saint day celebrations to which the town had been accustomed, where the service of the mass is but an introduction to revelry and excess in the public square. The justification for Protestant missions in Latin American countries is found in the new type of community life that is created and in the many new homes where Christ reigns.



FACTS AND FOLKS

After three years of service under special contract at Judson College in Rangoon, Burma, Professor and Mrs. John F. Cady have returned to the United States. This month Dr. Cady resumes his position on the faculty of Franklin College, Franklin, Indiana. He has the highest impression of the religious life at Judson College. "I know of no church college in America," he wrote just before leaving Rangoon, "that matches the genuineness of the religious program conducted by Judson College."

Rev. and Mrs. E. H. Giedt of Kityang, South China, several times made use of the motor boat given by the First Baptist Church of Waterbury, Conn., to take the Young People's Society or the Choir of the Kityang church on visits to outlying churches. In this way the members of the Kityang church enriched the services of the country churches.

Adding to its fleet of trailers for colporter and missionary work, the Publication Society has been provided with another trailer through the generosity of John

News brevities reported from all over the world

Nuveen of Chicago, Ill. Secretary John C. Killian took delivery of the trailer at the Covered Wagon factory, Mount Clemens, Mich., drove it to the Milwaukee Convention and there placed it on exhibition. Mr. Nuveen has now donated two trailers and two cars. Last year the workers under Dr. Killian's direction called on 66,435 families, and traveled 599,858 miles by auto, trailer, rail and mule. A total of 37,212 Bibles and 478,665 tracts were distributed.

Beginning with the new academic year, Storer College (Negro) at Harpers Ferry, W. Va., becomes a full four-year college. Founded 71 years ago with degree conferring power, it holds the distinction of never having conferred an honorary degree on anybody. The college occupies a commanding site, has a campus of unusual scenic and historic interest in that it includes among its buildings John Brown's old fort. Many distinguished Negroes serving today as physicians, teachers, ministers,

missionaries and college presidents are among its graduates.

At the first graduation exercises of the Sona Bata Medical School, Belgian Congo, held last spring, government diplomas were given for the first time to the graduates of an American Baptist mission school. Government officials as well as members of the Baptist mission took part in the exercises. Various other State representatives, members of neighboring Protestant and Catholic mission stations, and the American Consul were also present.

When the Japanese forces approached Shaohing, East China, many of the Baptist city church members were refugeeing in the country. "When they fled," wrote Rev. A. F. Ufford, "they took with them their Bibles as well as their bed rolls. Like Philip, 'They therefore that were scattered abroad went about preaching the word.' Suffering, separation, horror, and death have followed in the wake of war, but these have not been all. In remote villages far back among the hills the old, old story has been told."

This is the second trailer donated to the Publication Society by Mr. John Nuveen of Chicago. It will be of special use in colporter missionary service among migrant people in the Far West



Dr. John C. Killian and the new trailer as it stood in the Exhibit Hall at the Northern Baptist Convention in Milwaukee. Photo by the Covered Wagon Co. of Mount Clemens, Michigan

Charming Children of a Beautiful Mother

By EDITH G. TRAVER

A story from China that tells how Christian family life is maintained in spite of poverty, sickness, and death



这是希惠的小儿女

UNDER the appealing picture on this page are some Chinese words which, translated into English, mean, "These are the little children of Rare Grace."

The childhood name of Rare Grace was Beautiful Orchid, for she was a lovely girl who grew up into a beautiful woman. She was born and brought up in a little village named Phu Sud or Rising Mountain in South China, about 30 miles from Swatow. At the age of 17, Beautiful Orchid was married. With her husband she moved to the large and prosperous town of Tsng Lim or Cam-

phor Wood Forest. She had been in her new home only four months when her husband and his older brother, who was also married, died of bubonic plague. About the same time her father-in-law was killed in an accident. The three women, now widows, were overcome with grief. They were very poor and tried hard to make a living in their little store and by making stockings on little stocking machines.

Whenever they went outside, their neighbors jeered at them and said, "Why do you worship the Christian God who doesn't care for you and

who hasn't the power to protect you from trouble?" For they were a Christian family. To be taunted in this way was more than the women could endure. So for the time being they ceased going to church or anywhere else.

Sometime after this, special meetings were being held in the little church in their town. A missionary wife who was helping her husband, went with a Bible woman to visit in this home. The mother-in-law welcomed them in the little shop and took them into the rooms to visit her two daughters-in-law. Tears were rolling down the cheeks of the young women as they worked. The missionary asked what the trouble was. When the story had been told, she asked the young women if they would like to attend the Women's Bible Training School in Swatow. The older one said that she had decided to be married again, but Beautiful Orchid's face brightened and then grew sad again as she said, "But we have not the money."

"If someone helped you," asked the American woman, "would you like to go?"

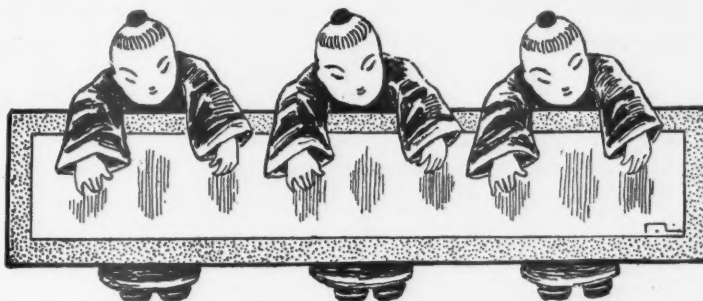
"Oh, I would like it better than anything else," answered Beautiful Orchid.

"I have some money that was sent me by friends in America," said the missionary.

Thus Beautiful Orchid came to the Women's Bible Training School at Swatow. The gift money and the money made by her own needle paid her tuition and board. She finished the general course in the school, then took the three-year kindergarten training course. After graduation, Beautiful Orchid, who was now called Rare Grace, taught in the kindergarten in the village and later in the kindergarten of the city orphanage. Later she was married to a prosperous Chinese business man in Hong Kong, and this city became her home. She is always loyal to the women's school in Swatow and every Christmas she sends a substantial gift. She sends also a gift for the Baptist Chinese Old Folks' Home.

In Hong Kong the four children of the picture were born and there they have attended a Christian kindergarten and primary school. Now report has come that they and their mother have followed their father to Rangoon, Burma, where he is now in business.

There are many such Christian homes as this in the Chinese settlements in Burma, the Straits Settlements, Siam and in other parts of south-eastern Asia as well as in the islands of the sea. Everywhere such Christians go, they help to establish and maintain Christian churches.



THE FOREIGN MISSION CHRONICLE

APPOINTED

William E. Braisted, Jr., M.D., to South China; at the May meeting of the Board.

Louise M. Giffin, to South China; Ruth V. Thurmond, to South India; Carolyn A. Gleich, to Assam; Dorothy E. Wiley, to Burma; at the May meeting of the Woman's Board.

SAILED

Rev. and Mrs. W. L. Keyser and

son Jan, from Vancouver, June 7, for Burma.

Mr. W. A. Horning, from New York, June 8, for Burma.

ARRIVED

Rev. and Mrs. S. H. Rickard, Jr. of Burma, May 2, in Vancouver.

Miss Hazel Shank of Burma, May 17, in New York.

Rev. H. I. Frost of Bengal, May 19, in New York.

Miss Laura Johnson of Burma, May 23, in New York.

Rev. and Mrs. H. O. Wyatt of Burma, May 23, in New York.

Rev. P. A. MacDiarmid of Belgian Congo, May 24, in New York.

Miss Leonette Warburton of Philippine Islands, June 3, in New York.

Rev. and Mrs. W. F. Robbins of Belgian Congo, June 5, in New York.

DIED

Rev. J. H. Cope of Tiddim, Burma, June 13, 1938.

They Preached One Gospel in Many Languages

The celebration of 100 years of missions among foreign-speaking people in the United States will be held September 8-11, 1938, in Cleveland, Ohio, to which all American Baptists are invited

IT WAS during the winter of 1838-1839 that the Rev. Konrad Fleischmann came from Switzerland to preach to the Germans in America. He preached first in Newark, N. J., and later in Philadelphia, Pa., where he organized the first foreign-speaking Baptist church in North America.

This important event is to be commemorated by a great Baptist celebration in Cleveland, Ohio, September 8-11, 1938, to which all American Baptists are invited.

Thus for a century the Baptists of America have been doing missionary work among many nationalities speaking many languages who have come to live here. In this ministry of 100 years we have made use of more than 25 languages, including the original American Indians, and have ministered among people from more than 15 European nations, from Asia and the Islands of the Seas. This work has been greatly blessed of God. Literally hundreds of thousands of men and women have been won to a living faith in Christ. Among some of these language groups the missionary work prospered to such an extent that local associations and later national conferences were organized. We now have 14 national Baptist organizations which use some other language in addition to English. Early in the history of this missionary effort the American Baptist Home Mission Society became

By H. C. GLEISS

active. Later the Publication Society and the Woman's Home Mission Society also participated.

Many of these foreign-language churches and large numbers of their members have been actively affiliated with the Northern Baptist Convention ever since its organization. At the same time, their love for the Fatherland and for loved ones left behind impelled them also to help supply the gospel to their homeland. Thus, they have been participating in a missionary work in America, in an especial manner among people of their own language, and also in helping to support missions back in Europe. During the years various difficulties of adjustment have emerged. We believe that the time has now come when all of these difficulties may be resolved and that these national foreign-speaking conferences may become integrated with the Northern Baptist Convention.

Plans for the centennial celebration are three-fold: (1) **AN HISTORICAL SURVEY.** The first Swedish colony was founded in Delaware 300 years ago. For more than 85 years Baptists have had a missionary work among the Swedish people, the first missionary being Rev. F. O. Nelson. The service of Rev. Konrad Fleischmann has already been mentioned. What an illustrious host of preachers, teachers

and missionaries have followed in their train. We wish to honor all these heroes of the faith. (2) **PLANS FOR THE FUTURE.** It is expected that 100 delegates from these foreign-speaking groups and 100 delegates from the various organizations of the Northern Baptist Convention will outline plans so that when the Northern Baptist Convention meets in 1939, action can be taken to more fully integrate all of our Baptist groups and to prevent the possibility of further disintegration. (3) **INSPIRATION.** While the delegated body is in business session the inspirational program will proceed. There will be general sessions where every language group will have an opportunity, also special sessions for the youth movement, for women's organizations, and for the study of Sunday school work involving the use of many languages. On Sunday, September 11, every Baptist pulpit in metropolitan Cleveland is to be occupied by a representative from one of these language groups. The celebration will close Sunday night with a great mass meeting in the Euclid Avenue Baptist Church. The celebration is under the direction of a committee of the Northern Baptist Convention, known as the "Coordination of Baptist Bodies Using Foreign Languages."

We invite our entire constituency. Let everyone interested in this phase of our home missionary work come and enjoy this feast.



NEWS FROM THE WORLD OF MISSIONS

A monthly digest from letters and reports of field correspondents



The Twelfth Annual Convention of Spanish-American Baptists at Saginaw, Michigan

The Food Was as Fine as the Program

Spanish-American Baptists meet in their 12th annual convention, are treated to Mexican food three times daily, raise more money for missions, and plan a year of increased efforts in self-support and evangelism

AT THE 12th Annual Convention of Spanish-American Baptists, held in the Mexican Baptist Church of Saginaw, Mich., the Mexican women cooked and served three meals a day to the out-of-town folk. Some of the special guests were given rare treats of Mexican dishes such as chicken con mole, frijoles and tortillas. Pastor Ramón A. Tolosa, aided by his capable wife and the enthusiastic membership of his church, extended the most delightful fraternal hospitality to nearly 100

By EDWIN R. BROWN

registered delegates and visitors. The territory embraced in this Convention extends from Denver, Col., to New York City and includes some 30 Spanish-speaking congregations. Unfortunately, present financial conditions in America permitted only 16 to be represented.

The Convention theme was "The Dynamic of Christianity." The most delightful fraternity was manifested, based as it was on a

common language, a common lineage, and upon spiritual kinship of faith in the one Lord. The program was interesting and instructive. Business sessions under President Santiago of Detroit were models of harmony and efficient action. Two special guests of honor were Pastor Samuel Ortégón of the First Mexican Baptist Church of Los Angeles, and Rev. Samuel Palomeque, a Spanish evangelist of New York. For three mornings a class in Philippians was directed by Edwin R. Brown of Los Angeles, Director of Mexican Missions, and a class in Prophetic Studies by Mr. Palomeque. Inspirational messages were given each day by the Pastor Ortégón. The Women's Spanish-speaking Association was given an afternoon, and the B.Y.P.U. an afternoon and an evening.

One of the program features was a demonstration of Christian Friendliness under the direction of Miss Frances Priest and Dr. R. T. Andem, of the Michigan Baptist State Convention. The auditorium was crowded full as representatives of Russian, Italian, and other races took part. Representatives from most of the churches of the Saginaw Baptist Association were interested visitors. The most cordial interracial fellowship was manifested by the good Baptists of Saginaw who opened their homes to assist the Mexican church in entertainment of delegates.

The treasurer's report showed that the Convention had raised and distributed during the year over \$400 for special objects. In spite of the hard times euphemistically called the "recession," delegates at the close of the missionary sermon raised another \$360 to which more will be added during the year.

The Convention meets next year with the Mexican Baptist Church of Kansas City, Kansas. It voted to major on increased efforts toward self-support and evangelism.

When Cholera Strikes in India

A violent cholera epidemic swept over the Dampara region in Bengal-Orissa, just as Missionary A. A. Berg and his helpers were trying to make a pure water supply available for the people. While the missionary was disinfecting village wells and water pools, the non-Christian Santals were busy in front of every house trying to drive out the evil spirits by hanging out sooty earthen pots, painted with white rings. As the disease claimed victim after victim, moaning and lamentation were heard in the villages. Some patients responded favorably to

treatment. Others died two or three hours after the first symptoms appeared, before medicine could reach them. The saddest part was the fact that the non-Christian Santals refused to let the Christians bury their dead because they feared it would spread the disease. Under these circumstances, they said, the only way to appease the evil spirits was to cast the dead bodies into the

jungle to be preyed upon by wild beasts and vultures. One man was so critically ill that when the medicine arrived ahead of the missionary, the family used it, thinking it was useless to waste it on the sick man. When the missionary arrived and heard the sick man whisper that he had never had the medicine, he resorted to heroic emergency treatment. Slowly the man recovered.

A Little Thatched Shed on the Range

The story of a new mission station 6,000 feet high on a mountain range along the Burma-China frontier

By HAROLD M. YOUNG

I WRITE this from my little tent and thatch shed encampment in Manglun, perched up on the Loi Peh range, nearly 6,000 feet above sea level. Mrs. Young and the children are in Taunggyi and it has been 106 days since we last met. It may be several months more before I can squeeze in a little visit to the outer world.

Last October I started negotiations with the Commissioner of the Shan and Wa States, regarding the opening of a new station in Manglun State, to be used as our Lahu headquarters. This state has the largest Lahu population and the prospects are that the majority of the Lahu home-seekers from China will settle here. The local Sawbwa (chief) has been strong in his opposition and all efforts prior to this year have failed in obtaining his consent. He is a Buddhist and many of the people in the state are Buddhists. However, the Commissioner gave his consent and since then the Sawbwa and his ministers have taken a complete turn. They have been extremely friendly and seek to cultivate our friendship.

On January 3, 1938, the Christians living near here came with their long cutting dahs (knives) and for the next three days we cleared the ferns, some ten feet high, and cut down trees. We have some 40 acres and the clearing has involved a lot of work. Since the first cutting, we have burned, cut up logs, grubbed out stumps and stubble, dug sites and roads. The place looks quite different now. The collecting of building material is taking much longer than I had anticipated as we have not enough men at present to meet the needs. We have Chinese laboriously sawing out boards, rafters, and girders by hand. The Lahu women are cutting thatch grass for the roofs and the men are carrying in the lumber. My pack bullock caravan comes in every day with thatch from a distance of six miles.

We are located here on a high range, about three miles from the Sawbwa's town, and on the main highway to the wilder Wa States. It would be very difficult to find a place with better mountain scenery. Range after range is visible in the distance, and looking east we can see China. In the early morn-

ings as we look down on the Salween River gorge, there is a great white blanket of dazzling beauty, that gradually disappears as the sun gives out its heating power. The altitude is responsible for the floral display, and the clouds are almost too generous about the main water supply. Being on one of the main arteries of travel, throngs visit the compound every day, and we have many opportunities to preach to those who call.

This is a vast field and shortage of workers is becoming a major problem, in view of the openings. Here in Manglun alone there are over 100 Lahu villages, 30 Kachin villages, to say nothing of Wa villages. And I am the only missionary. I must try and secure a Kachin evangelist at once, as the Kachins have come to me asking for a preacher. I had the great joy of baptizing 57 recently. The main Lahu chieftain will be baptized soon. I baptized his son, a village chief, and a man of great promise.

The Lahu New Year is just over. The non-Christians make a great ado over these festivities, and I invited the people in the out-lying villages, and the Sawbwa and his ministers to spend the day with me here at the station. In spite of the fact we did not have a house or supplies beyond the most meager necessities, we had a great day. There were over 600 present, and the Christian young people sang hymns and the workers had many opportunities to preach. I gave most of my time to the officials, but we all feel that the day will result in better understanding.

We ask your continued prayers for this great field, for indeed the harvest is plenteous, but the laborers and the means are few. As we enter new fields, it is our prayer that we may be counted worthy to share in a small way in the up-building of the Kingdom among these needy people of the hills.



Rev. J. W. Cook, Mrs. Cook and their family, of Assam. Mr. and Mrs. Cook were the first missionaries to join the Judson Fellowship. See MISSIONS, June, 1938, page 325

A Shepherd of the Mexican Hills

A colporter with the distinguished name of Cervantes, and I were traveling in the mountains of Oaxaca bordering on the Pacific coast of Mexico. As we rode into San Baltazar nearly two hours after dark, we saw a large crowd gathered in the municipal square engaging in the accustomed drinking and revelry which is usual when the new "presidente" (mayor) and his council take office. As soon as they heard that we had with us stereopticon views of the Life of Christ, they insisted that we show them immediately. The presentation by our colporter caused a deep impression on the hundred and more who heard him, some of whom, half drunken, offered adoration to the pictures as they were presented, much as they had always done before their images. Indeed the interest was so great that we were awakened early the next morning to sell Bibles to some of the people. Although we

had announced our plan to go early to the next town, we acceded to their urgent invitation to remain and present the pictures.

Although we always cover new territory, we also revisit some towns. On this trip we were especially alert to note any signs of permanence of our previous work. Wherever a Bible had been left in a home there was a notable change in habits of life. Their greatest need is of a pastor. It is at least a year between the hurried visits of the colporter, and his first work must ever be the distribution of the Word into new homes.

Less than a year ago our Puebla pastor, the late Jose P. Ruiz, passed along this route. On all sides the eternal fruits of his ministry were apparent. He had only a month for the trip, and this is just the time it takes to make the circuit with only one day in each town. With scarcely reasonable time for teaching those who have the Word, not less than four months would be required by the trip. When will the Lord of the Harvest send these people another teacher?—C. D. Dawson, M.D.

A New Use for Old Magazines

What do you do with old magazines? The Lewis Memorial Hostel at Gauhati, Assam, India, can use them. Rev. Victor H. Sword writes that his students are constantly asking for reading matter. The Indian college student is a "powerful reader" and reads almost anything that he can lay his hands on. All good, wholesome, interesting magazines will be acceptable. Send them direct to India and be sure to affix sufficient postage, otherwise the missionary will have to pay double on their delivery. *Inquire of local post office as to postage rates.* Address magazines to Rev. Victor H. Sword, Gauhati, Assam, India.

PERSONALITIES

New Secretary of the Publication Society

TO SUCCEED DR. OWEN C. BROWN, the American Baptist Publication Society announces the appointment of Rev. Luther Wesley Smith as Executive Secretary. Honored last June with a D.D. degree from the University of Syracuse which seldom confers that degree on a local pastor, Dr. Smith comes to the Publication Society well equipped for his new task. Still a young man, for he was graduated from Harvard University in 1915 and from Andover-Newton Theological School in 1920, he has had two successful pastorates, 13 years at the First Baptist Church in Columbia, Missouri, and for the past five years in the First Baptist Church of Syracuse, N. Y. For three years he has been chairman of the Convention Committee on Northern Baptist Youth Movement. He was chairman of the Convention Program Committee in 1935-1936. In 1936 he made the front page in the newspapers when he announced that he would devote his soldier's bonus to the cause of peace. Part of it went to the church as "the world's greatest peace society and the institution that is doing more than all else to sensitize the consciences of men to the wrong of war." The remainder was used to establish cash prizes for uni-



Luther Wesley Smith

versity and high school students for essays on the topic "What the individual Christian in America can do to stop war." In 1937 he made an extended tour of Europe, including several weeks in Soviet Russia which he reported in *MISSIONS*, in November, 1937, pages 522-526. A virile and prophetic preacher, blessed with an exuberant and magnetic personality, he enters upon a new career that should prove of far reaching influence and lasting value.

Lost and Found in Milwaukee

AFTER 23 YEARS OF SERVICE as Executive Secretary of the World Wide Guild, Miss Alma J. Noble, affectionately known by Guild girls everywhere as *Alma Mater*, resigned at Milwaukee last June. (See *MISSIONS*, June, 1938, page 378, and this issue, pages 434 and 435.) Her sister Mary likewise resigned as Secretary of the Children's World Crusade after 21 years of service. By strange coincidence, having lost their leaders in Milwaukee, the Guild and the Crusade found a new leader in Milwaukee. Miss Elsie P. Kappen, who for the present will be secretary of both Guild and Crusade, is a resident of Milwaukee. Her interest in missions dates from child-



Elsie P. Kappen

hood when as a little girl she belonged to the Church Mission Band. Appointed by the Board of Education as successor to the Noble sisters, Miss Kappen comes splendidly prepared for her new duties. A graduate of the Milwaukee High School, and of Kalamazoo College, and a school teacher of several years' experience in Wisconsin, she later served as field secretary of the Woman's Home and Foreign Mission Societies in the Columbia River District, as acting home administration secretary of the Woman's Foreign Board, and in recent years as field secretary of the Council on Finance and Promotion. Under her winsome and inspiring leadership as a forceful speaker, an able conference leader, and a young woman keenly interested in the problems of girls, both Guild and Crusade will march on to still greater achievements in linking the childhood and the young womanhood of Northern Baptists to their missionary task.

MISSIONS

An International Baptist Magazine



Founded in 1903 as *The Massachusetts Baptist Missionary Magazine*

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WILLIAM B. LIPPARD, *Editor*

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MRS. HOWARD WAYNE SMITH
Field Correspondents in Four Continents

Vol. 29 SEPTEMBER, 1938 No. 7

Sunday Golfers, Hikers, and Autoists, and the Christian Church

IN an editorial last year, "Wandering Hordes of people on Summer Sundays," *MISSIONS* raised the question as to whether the church could meet the problem of Sunday exodus to the country or whether it would surrender, yield to the spirit of the times and keep its doors closed on summer Sundays. Many churches are doing that.

It remained for an enterprising church near the Editor's home in Yonkers to accept the challenge of Sunday golfers, hikers, autoists, and others to whom summer Sundays meant an escape from the city into the great out-doors. Beginning on June 5th and continuing through September 4th, the Riverdale Presbyterian Church, Pastor George M. Duff, on New York's famed Henry Hudson Parkway at 247th Street, under the sponsorship of the Men's Discussion Group, held a special church service at 8:00 A.M. each Sunday for "those families who wish to spend the day in the country and yet do not wish to neglect their religious duties." The announcement said that "any sports attire or old clothes will be approved garb" and that "ample parking space would be provided in the churchyard for cars and hiking equipment." On a midsummer Sunday the congregation included 22 men in sports attire.

The obvious benefits from this venture will occur to anyone. It kept the church open on Sundays all summer. It enabled people to whom a Sunday in the country furnished a much needed respite from six days of toil in the overheated city, to attend church and to enjoy all the blessings of nature's summer loveliness. It helped to solve the summer financial problem faced by most church treasurers. And for those who attended, it meant that since they began the day in God's house, the awareness of His presence must have abided with them throughout the day. It maintained Christian fellowship and church morale, and that intimate loyalty to a church so essential for its ministry and usefulness.

This interesting experiment by the Riverdale Church might well be repeated next summer in thousands of other churches throughout the land.

Is There Something in Mormonism That Baptists Ought to Have?

THE decision at Milwaukee, for reasons cogent and convincing, to hold the 1939 Northern Baptist Convention in Los Angeles instead of in Salt Lake City, as was voted at Philadelphia, may indirectly be interpreted as a tribute to the strength of Mormonism in Salt Lake City and the surrounding area.

An interesting summary of the achievements of Mormonism, written by Rev. H. C. Boissier, appeared in a recent issue of *The Living Church* (High Church Episcopal paper). Based on the latest Mormon annual report, total membership including "baptized" and "blessed" children was 767,752 on January 1st of this year. During the past year 4,365 Mormon missionaries served at home and abroad. Every able bodied adult, before he reaches his 40th birthday, is required at his own charge to spend two years in some mission field. During such service the church provides for his family. For hospitals, education, and missions, the 767,752 Mormons contributed the substantial sum of \$4,844,058. A new feature is the annual Fast offering, instituted in 1936. On a designated Sunday, every Mormon family fasts from dinner. The amount so collected is put into the relief fund. In 1936 the total received was \$290,317 and in 1937 it rose to \$330,885. Adding that to the \$4,844,058 reported above, brings the total Mormon beneficence in excess of \$5,000,000,

a per capita giving far exceeding that of Northern Baptists. Moreover the Mormon Security Fund last year mounted to \$1,502,454 which provided for all aged, disabled, and unemployed Mormons. The Mormon church is the only sect that takes care of its own needy members.

In concluding his summary the Episcopal rector adds significantly, "We may not like Mormon theology; yet its followers are in dead earnest and produce the fruits of their beliefs to a remarkable degree. Have they got something which we Episcopalians do not seem to possess? It would seem so, although I hate to say it."

The same question might appropriately be addressed also to Northern Baptists.

Missionary News on Wall Street

PROBABLY the most widely known thoroughfare in America is Wall Street in the financial section of New York City.

Here *The Wall Street Journal* daily features the financial news of the world. Some of its readers must have rubbed their eyes in astonishment when in a recent issue under the heading, "One Thousand Bible Translations," they read:

In its headquarters in London the British and Foreign Bible Society now has copies of the Scriptures published in whole or in part in 1,000 different languages. The last two translations were of native tribal tongues in the Belgian Congo of Africa, known as the Ngwana and Sakapa tribes. This Bible Society was founded in 1804 when copies of the Bible were available in only 72 languages. The number increased to 100 in 1824, to 200 in 1871, to 300 in 1892, to 400 in 1906, to 500 in 1917, to 600 in 1928, to 712 in 1936 and to 1,000 in 1937.

Bear in mind that this missionary news appeared in one of the world's outstanding financial periodicals. The Word of God made available in 1,000 different languages—what a noteworthy achievement for the year 1937 to record. How many church members would regard this as of such importance as to justify more than casual attention? How many Sunday school teachers would attach enough significance to it to interpret its vast social and ethical implications to their pupils? Yet *The Wall Street Journal* considered this of such news value as to be more interesting than any paragraph about stock prices, dividend an-

nouncements, increased profits or losses that might have filled the space allotted to it.

Once more "the children of this world are in their generation wiser than the children of light."

Editorial ♦ Comment

♦ The hope that 1938 might prove to be a lynchless year was fiendishly shattered by both Mississippi and Georgia early in July. In each State a Negro was burned to death by a mob of white men. During the first six months of this year there had been no lynchings, the first record of its kind since lynching statistics have been compiled by the Tuskegee Institute. By contrast there were four lynchings in each of the first six months of 1935, 1936, 1937. Southern Senators who defeated the federal anti-lynching bill in Congress by a long filibuster last spring claimed that the Southern States could solve the lynching evil without federal legislation. So long as the bill was up in Congress there were no lynchings. Now that Congress is not in session, as New York's Senator Wagner telegraphed to Attorney General Cummings, "lynching is again on the ascendancy. The fight for a federal anti-lynching bill must be renewed."

♦ Reminding the Christian churches of America that they are "confronted in China with a need for help unparalleled since the days of the World War and in some respects exceeding even the tragic need of those days," the Federal Council of Churches has organized The Church Committee for China Relief, to serve as the single agency in securing funds for China relief. Under the chairmanship of Mr. Harper Sibley of Rochester, N. Y., with Dr. John R. Mott as vice-chairman, and Mr. James M. Speers as treasurer, the Committee is appealing for A MILLION FRIENDS FOR THE CHINESE PEOPLE. Fortunately no new machinery for administration is required. An American Advisory Committee of four business men and four missionaries in Shanghai will allocate the funds to the various areas where they will be distributed under the direction of missionaries and Chinese laymen. One dollar will save a life for a month and will do something toward providing clothing and shelter. Gifts may be sent to State offices or to the Foreign Mission Boards designated China Relief. Prompt action is needed.

♦ The death of Lemuel C. Barnes and Rivington D. Lord, on the same day, July 18th, and almost at the same hour, removed two devoted friends, loyal associates in home missions, and vigorous leaders of a former generation of Baptists. For more than 50

years Dr. Lord was pastor of the First Free Baptist Church in Brooklyn, N. Y. His was one of the longest and most notable pastorates in Baptist history. For 27 years he was a member of the Home Mission Board and for three terms served as President of the Home Mission Society. For 30 years he represented Baptists on the Federal Council of Churches. He was the only Recording Secretary the Council has had since its organization in 1908. On August 13th he would have been 80 years old. Dr. Barnes passed his 80th milestone four years ago. After several successful pastorates in the East and in the Middle West, he joined the staff of the Home Mission Society and for nearly 18 years served as Field Secretary and later as Secretary of Missions, retiring under the age retirement rule in 1924. No man had a wider denominational acquaintance or was blessed with a larger number of friends. His exuberant optimism and his confident missionary enthusiasm were tonics to the soul. Discouragement was an unknown word in his vocabulary. Whatever doubt a man may have had in the ultimate triumph of the Kingdom of God on earth always vanished after five minutes in the presence of Dr. Barnes. The denomination has been greatly enriched by the long career and service of each of these life-long friends. It has been made poor by their departure.

◆ As this issue goes to press, the second World Youth Congress is in session at Vassar College, Poughkeepsie, N. Y. For nine days, August 15-24, more than 500 delegates from youth organizations all over the world will be discussing problems of youth and their relation to world peace. Declared purpose is "to bring young people of all nations into bonds of closer friendship, to develop mutual understanding between youth of different races, different religions, and different opinions." Four major topics feature the program: "Political Organization for Peace," "Economic Organization for Peace," "Status of Youth and Its Relation to Peace," "Ethical and Philosophical Bases of Peace." The refusal of youth to become cynical and disillusioned as it contemplates its place in the chaotic world of today, and its determination to face realistically its own future and the future of its world, is one of the heartening signs in a disheartening era. Even more heartening is the complexion of the delegates. Two years ago at the first World Youth Congress in Geneva, Switzerland, about half of the delegates were representatives of church groups. A much larger religious representation is expected at Poughkeepsie.

◆ The Tillinghast baby and his illustrious Baptist ancestry (See *MISSIONS*, March, 1938, page 146)

brought letters to the Editor from various parts of the country, all of them claiming similarly long and honorable ancestry for members of their own families. Mrs. Nelson Chancellor Phillips of Freeport, Ill., traces the family line of her son and daughter back ten Baptist generations, while 29 of their first cousins have similar genealogical records. Mrs. Harry S. Mabie of Litchfield, Ohio, traces the Baptist ancestry of her grandchildren to Stukley Westcott who arrived in Salem, Mass., June 24, 1635. Nine Baptist ministers appear in the family line, including the late Dr. Henry C. Mabie. Mr. Allen R. Moore of Mount Vernon, Wash., reports eight-year-old William Clarke Moore III as the 13th generation in direct Baptist descent. He is a first cousin 12 generations removed of John Clarke, who founded the First Baptist Church of Newport, R. I., soon to celebrate its 300th anniversary. Such ancestral records suggest that perhaps the denomination needs still another national organization. Northern Baptists now have five national missionary societies, two national boards, and one national historical society. Why not an American Baptist Genealogical Society?



THE GREAT DELUSION

Number 53

MILWAUKEE AGAIN FAMOUS

IN THE years before prohibition a Milwaukee brewery advertised "the beer that made Milwaukee famous." Now that the delusion of repeal is here, Milwaukee is again famous. Last winter a committee of its Ministerial Association made an investigation of taverns. Their report said in part:

Milwaukee has more places per population unit which allow liquor to be drunk on the premises than Boston, Cleveland, Denver, Detroit, Kansas City, San Francisco and St. Louis.

Milwaukee has a saloon, or tavern, or whatever it is where liquor is served, for every 280 of its population.

To any one over 18 years of age, beer may be sold at any hour of the day or night.

We found more than 2,200 women serving at bars or dispensing drinks.

We found several popular places crowded with high school young people. In one place 10 girls were drunk.

In some places the floor shows were unspeakably vulgar and rotten.

Additional extracts from the report are unnecessary. Not even those in Milwaukee who voted for repeal, imagined that their city would once more become famous through its liquor traffic.



THREE HUNDRED YEARS IN RHODE ISLAND

Jews, Baptists, French, Portuguese, Russians, Italians — all unite in celebrating the Rhode Island Baptist Tercentenary and in honoring the memory of Roger Williams, John Clarke, and Obadiah Holmes, pioneers in American religious liberty

By COE HAYNE



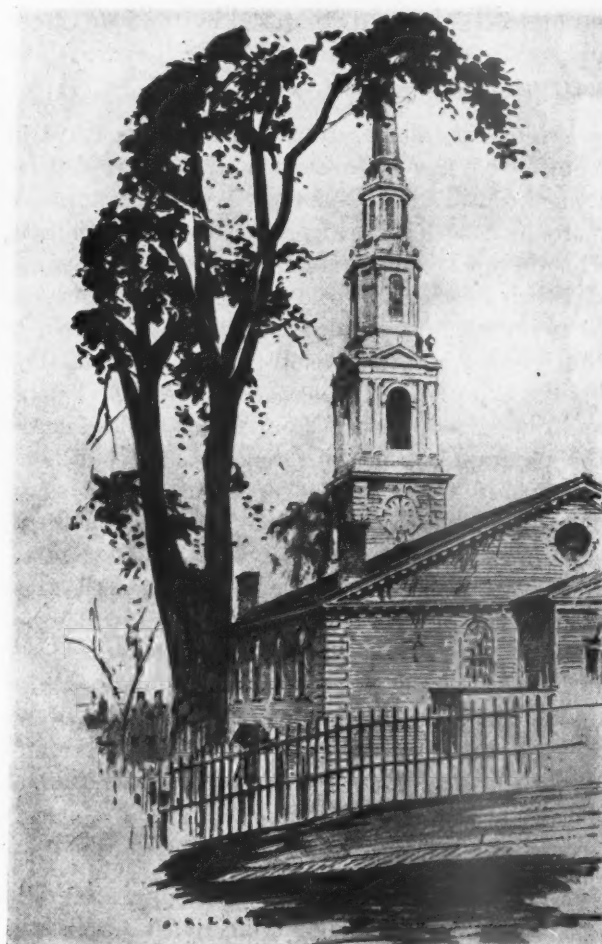
ON a radiant Sunday last spring, Rabbi Goldman of Temple Emanu-El of Providence, R. I., and five of his young people, were present at the opening exercises of the Sunday school of the First Baptist Church of Providence. This visit of Jews to a Christian church was one of the first of a series of memorable events that have marked the Tercentenary Celebration of Baptist beginnings in North America, held during the current year. There was a peculiar significance in this visit, for the rabbi and his young people brought a message of good will and an offering to help repair the historic old Baptist church. Their neighborly act was born in the atmosphere of religious freedom that was personified in the lives of Roger Williams, John Clarke and Obadiah Holmes, founders of the first Baptist churches in North America.

Speaking on behalf of his group, Mr. Irving R. Levine said:

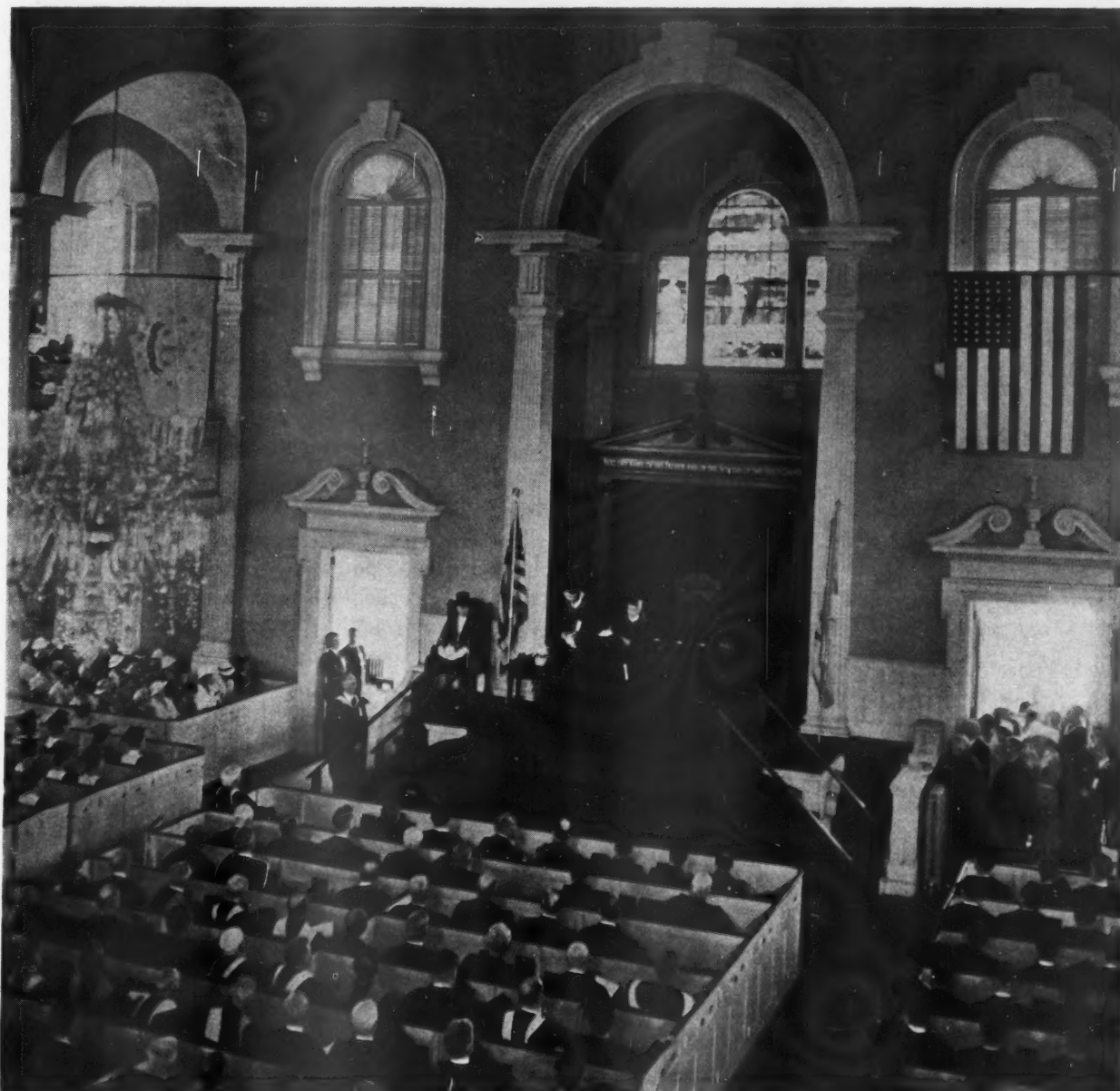
We of Temple Emanu-El consider it a great honor and privilege to have been delegated by the 440 pupils of our Religious School to come here and to extend to the Religious School of the First Baptist Church our congratulations and felicitations upon its 300th Anniversary. It is of interest and importance not only to you who receive your spiritual nurture within these sacred and historic walls, but also to every American in our community. This is so because your church stands today, and has stood during three centuries, for the highest ideals of religion and Americanism. We of Temple Emanu-El hold this church in great reverence because it is a stronghold of religion. It teaches mankind obedience to the great commandments, cherished by both Judaism and Christianity, to love God and to love our fellowman. It raises its graceful and beautiful

spire as a symbol to the youth of our community that we must look upward to our common Heavenly Father in order to find the greatest and most enduring satisfactions in life. So we, the Jewish children of Temple Emanu-El, hold this church in great affection because it is a citadel of true Americanism. Its founder, the great Roger Williams,* laid down the

* * What is claimed to be the finest biography of Roger Williams was written by a Jew. The biographer was Oscar S. Straus, and the book is entitled, *ROGER WILLIAMS: Pioneer of Religious Liberty*. Copies at \$1.15 each may be ordered from the American Baptist Historical Society, Chester, Pa.



Rear view of Providence's historic First Baptist Church



The First Baptist Church of Providence was built "for the worship of Almighty God and to hold Commencements in." How it fulfills the second purpose is evidenced by this scene from June's Brown University Commencement

fundamental principles of American democracy. He taught the separation of Church and State. He proclaimed tolerance and religious freedom to the world. It is a glorious tradition which this Church embodies through the spirit of its founder. It is our hope and prayer that Jew and Christian will always guard that Americanism which this Church symbolizes.

In response Miss Joyce McIntosh of the First Baptist Church said:

Your gift is a reminder that the things which unite us are greater than the things which divide. There is a unity of spirit which underlies all our differences of faith. We have been told that love is of God and

whosoever loveth is born of God and knoweth God! We believe this to be true. We call ourselves Christian and Jew yet we are all children of the one Father. We hope that the faith and the good will symbolized by your gift may always continue and that as we grow into manhood and womanhood together the mutual respect and regard evident today may increase yet more and more. We are all of us to have part in building the world of tomorrow. Let us do our best to make it a good world—marked by peace, good will, mutual respect, and brotherly love!

On a later Sunday the church was filled with delegations from the French, Russian, Italian and Portuguese Baptist churches of Rhode Is-



Morning worship service at the First Italian Baptist Church in Providence

land. These bilingual churches are the outgrowth of the missionary ideals and activities of Rhode Island churches. The religious vitality and courageous faith of these people are reminders of the spirit of the pioneers. They are the pioneers of today, facing problems intense and baffling.

International color was given the Tercentenary Celebration when the following persons spoke at the 103rd Annual Meeting of the Rhode Island State Convention: Dr. J. H. Rushbrooke, Secretary of the Baptist World Alliance; Dr. Samuel M. Lindsay of Brookline, Mass., who took the place of Dr. George W. Truett, because of the latter's illness; Dr. George A. Clarke of Malden, Mass., who brought the greetings of the churches of Canada, and Mrs. Caesar Misch of the General Federation of Women's Clubs. Illness prevented also the attendance of Dr. Earle V. Pierce, then President of the Northern Baptist Convention.

In reviewing the history of Baptist beginnings in this country with special reference to the founding of the Providence church 300 years ago, Pastor Arthur W. Cleaves, in his address at the State Convention and at the Northern Baptist Convention in Milwaukee, reminded his hearers that this Tercentenary is a significant event not only for Baptists but for all Protestant churches because it affords an ideal background for the re-emphasis of Christian unity and the faith and

aims that all Protestant churches have in common.

That the struggle in behalf of civil and religious liberty has not been won was the timely warning voiced by Professor C. Emanuel Ekstrom of Brown University in a report on Social Service. As chairman of the Committee he said:

In this Baptist Tercentenary year it is fitting that we should give thought to problems of civil and religious liberty. Contemporary events have shattered our complacent assumption that adherence to the principles of religious liberty and the separation of church and state might now be taken for granted and that this issue has been settled for all time, at least in the area of Western civilization. It is, therefore, a sobering thought to realize that the fate of religious liberty is tied up with the fate of other civil liberties, freedom of speech, of the press, and of assembly; that upon these religious freedom is based and without them it cannot exist. What we have to guard against is the cumulative effect of particular instances, each seemingly harmless in itself which will in time rob the principle of liberty of its substance. A recent case in Providence was the refusal by the police of a license to show a film dealing with the war in Spain. This piece of censorship was based not at all on anything in the field of morals, but rather on something to be classified as political discussion. The point of our protest was not defence of the content of the film or of the political view it sought to present. With that we had no concern. It was the denial of freedom of the press that was at issue, for the suppression of a film is no different in principle from the suppression of a newspaper or the burning of books.

Speaking at the Northern Baptist Convention, Dr. Wilbur Nelson,* pastor of the First John Clarke Memorial Baptist Church of Newport, referred to John Clarke as the leader of a company of new settlers on the Island of Aquidneck in the Narragansett Bay that founded a church in 1638. With other present-day historians, he gives equal honor to the memory of Roger Williams, John Clarke and Obadiah Holmes. With special reference to the founders of the Newport church, he said:

John Clarke's most outstanding work was as a statesman. He was the leader of the Aquidneck set-

* In recognition of the Rhode Island Baptist Tercentenary, the honorary degree of Doctor of Divinity was conferred by Brown University on State Convention Secretary William Reid. A similar degree was conferred on Rev. Wilbur Nelson by Kalamazoo College.

tlers from the time they left Boston until a full colonial government was established. He held few public offices, but served on many important committees. In a wise and constructive way he was the adviser and leading spirit in the organization and administration of town and colony government. It was he who obtained from King Charles II the Rhode Island Charter of 1663. He was the author of the well-known words, which were part of his petition for the charter—"TO HOLD FORTH A LIVELY EXPERIMENT . . . WITH A FULL LIBERTY IN RELIGIOUS CONCERNMENTS."

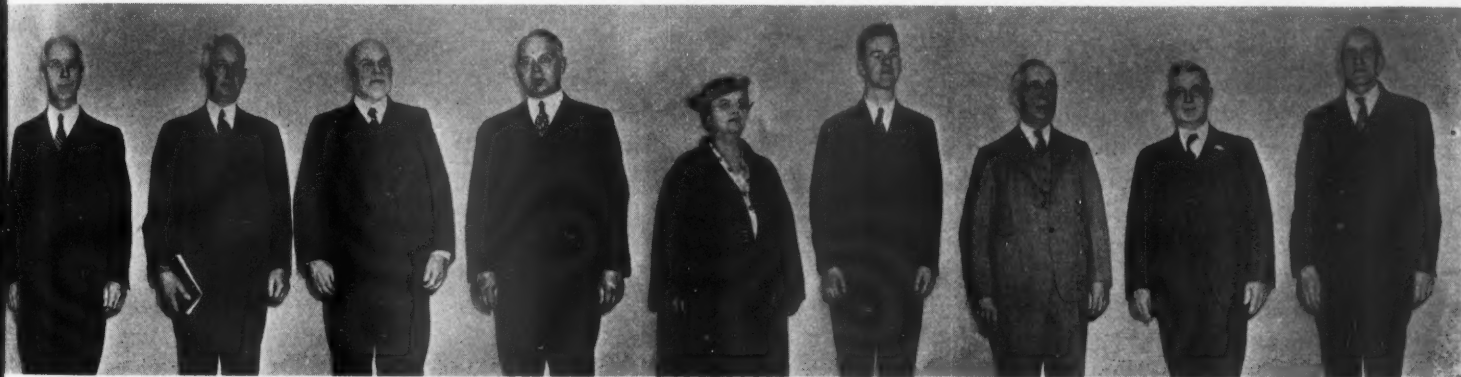
Dr. John Clarke was one of the most eminent men of the 17th century. His name is worthy of far greater prominence than it has yet been given. The idea of erecting an imposing statue or monument has been advanced by some. That he should have a place in the hall of fame is another suggestion. These are ideas worth thinking about and may eventually be realized. Meanwhile, we have in Newport the church

that he founded 300 years ago, which is now called the First Baptist John Clarke Memorial Church and stands as a living memorial to him.

Associated with Dr. Clarke in the ministry of the Newport church was Obadiah Holmes, who continued in the pastorate after Dr. Clarke's death until his own death in 1682. Mr. Holmes bore courageous testimony to his religious convictions at the whipping post in Boston.* He was one of the heroic defenders of soul liberty. His long and honorable record of 38 years in this pioneer ministry entitles him to the first place of historic importance in American Baptist history.

In further celebration of the Tercentenary, a special meeting of the Rhode Island State Convention will be held in October in the John Clarke Memorial Baptist Church in Newport.

* A noteworthy article by Wilbur Nelson, entitled, "Thirty Lashes at the Whipping Post," was published in *MISSIONS*, February, 1934.



Participants in the 300th anniversary celebration. From left to right, Rev. A. W. Cleaves, Rev. S. J. Lindsey, Rev. J. H. Rushbrooke, President A. B. Mercer of the Rhode Island Convention, Mrs. W. J. Armstrong, President of the Rhode Island Woman's Society, President R. T. Handy of the Rhode Island Youth Conference, Secretary William Reid, Rev. Edward Holyoke, Rev. Wilbur Nelson. (Photographs by N. S. Watson and R. S. Lanning)

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

FOR THE UNITED STATES to turn its sabers and bayonets into plowshares and sickles would be the height of folly and fatal. An invincible army and navy is the surest way to peace.—*Monsignor Aloysius C. Dineen* in St. Patrick's Cathedral. (This was said from the pulpit of a church!—Ed.)



THE WORLD NO LONGER SEEMS TO WORRY OVER religious heresy. What concerns it today is political heresy.—*Chancellor Harry Woodburn Chase*.

IF WE THOUGHT MORE AND TALKED LESS, we would have more to say.—*Rev. Joseph Ford Newton*, quoted in *The Cresset*.



THE WORLD'S WORKING MEN AND WOMEN will not forever be content to stand by while civilized living is being sacrificed on the altar of armaments, nor longer be willing to forge the means of their own destruction.—*Edward F. McGrady*, Assistant Secretary of Labor, Washington, D. C.



THE LIBRARY

Reviews of Current Books and
Announcements by Publishers



I Went to Church in New York, by W. M. BOMAR, is a descriptive account of 31 different church services, representing as many different sects and denominations, which the author attended on a series of Sundays in New York City. It is largely a factual narrative and includes the Scripture readings, anthems, instrumental music played, as well as synopses of sermons. Of absorbing interest are the accounts of the various undenominational church services visited, such as the Church of the Truth where an "ivory-satin-gowned, silver-slippered young woman minister" preached to an audience of men and women gathered in a "richly carpeted, crystal-chandeliered hotel room"; or the Dranah Church "to study the soul" and whose members feel perfectly free "to greet each other, men and women alike, with a kiss and an embrace"; or the Society of Ethical Culture in whose Sunday services "there is no prayer and no ritual"; or the Hindu Church, if it might be called a church, where "a young brown-skinned, orange-smocked teacher of Hinduism" stands in a room beside a bronze statue of Buddha and talks to an audience which "is predominantly white and prosperous-looking." Long ago it was said that man does not live by bread alone. It is true even in the modern Babylon that is called New York. But whether the hungry multitudes that flock to all kinds of services prompted by their inner spiritual hunger are being fed the Bread of Life which alone can satisfy, is another question. (Graymont; 307 pages; illus.; \$2.50.)

Stand Up and Preach, by AMBROSE M. BAILEY, is one of the most suggestive, encouraging, and helpful manuals on preaching that has appeared from the press in recent years. One regrets that Dr. Bailey did not begin to write at an earlier date; and yet only one who has had years of practical experience, and wide church interests could produce a volume of such high quality. A spirit of reverence, consecration, and a sense of the importance of the ministerial office is evident throughout. The contents are not theoretical, but practical. He does not deal in generalities, but specifics. Suggestions for sermons; hints for preparation and delivery of the message; directions for strengthening the pastoral office, and sane ways for building up a large congregation are found in these pages. It is an ideal textbook for homiletic classes, and for ministers who seek "a formula for better preaching." (Round Table Press; 141 pages; \$1.50.)

What Every Young Man Should Know About War, by HAROLD R. SHAPIRO, is a grim, horrifying treatise that proves the truth of General Sherman's famous aphorism, "War is hell." Written in the form of question and answer, the author asks perhaps 200 questions about the nature of war, life in the trenches, wounds, death, disease, horrors, reactions and feelings of soldiers, moral conditions, and a host of other phases of the gruesome business. He answers them by quotations from statements by army medical officers of the European and American armies in the World War. Since the answers are direct quotations, with detailed citations as to source and authority, the book offers irrefutable evidence as to what war really is. The book is so realistic that in the event of another war involving the United States, war-time federal censorship would promptly clamp the lid down tight and would ban it from circulation. Some of its details are so gruesome that they could not possibly be told in a mixed audience. (Knight; 146 pages; \$1.50.)

Archaeology and The Bible, by GEORGE A. BARTON, is the seventh edition of this book, enlarged, revised, and brought up to date in recent archaeological discoveries, which are discussed and evaluated. Thus the reader is made acquainted with much new Bible evidence. The book is admirably printed and bound. The author writes with authority and scholarship. His ability to graphically describe, what he himself has seen, makes the book interesting and informing reading. He avoids

RELIGIOUS BOOK CLUB
SELECTION FOR AUGUST

Contemporary Continental Theology

By

WALTER MARSHALL HORTON

author of "A Psychological Approach to Theology," etc.

THIS book provides a similar concise introduction to the main trends of theology on the continent of Europe as Dr. Horton gave American readers in *Contemporary English Theology*. The several chapters give an ample discussion of such important figures as Barth, Heim, Rosenberg, Hirsch, Przywara, Maritain, Bulgakov and Berdyaev, along with a host of less familiar names. \$2.00

HARPER & BROTHERS

technical words, and writes with the lay reader in mind. Photographs and drawings make it more comprehensive. The light of new interpretation is thrown upon several obscure Bible passages. The publishers are to be commended for offering a book of such scholarship and quality at a price which makes it available for church and church school leaders. Everyone who teaches the Bible should own a copy. (American Sunday-School Union; 727 pages; \$3.50.)

The Modern Family and the Church, by REGINA W. WIEMAN, is a study of the relationship of family and church, and the dependence of one upon the other. The author's experiences as psychologist and family counselor, and her intimate acquaintances with religious, social, and economic home life, all have enabled her to make this an outstanding contribution to a subject not adequately and comprehensively discussed heretofore. Suggestions as to how the church may better cooperate with the home are offered. The author sees greater possibilities for the church to serve the home than now realized. A conscientious study of this book, and the putting of its practical material to work, will ultimately bring about a closer and more beneficial relationship between home and church. This is one of the most urgent needs in the whole program of religious education. Here is a volume indispensable to social and religious leaders. (Harpers; 407 pages; \$3.00.)

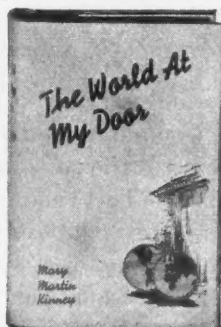
Revolutionary Religion, by ROGER LLOYD, is an illuminating exposition by the Canon of Westminster of the three main ways of life inviting humanity today—Fascism, Communism, and Christianity. Although many people will disagree with the author's view that Fascism and Communism are

religions, he makes out a good case for them as religious movements. That they are "revolutionary" and favorable to the use of force in establishing totalitarian systems is undoubtedly true; but to use the same word "revolutionary" as an adjective descriptive of Christianity will also precipitate difference of opinion. Nevertheless Canon Lloyd has given close study to the dangerous and insidious features of dictatorships, and his sound reasoning with his strong presentation of Christianity as the only world saving religion makes solid and intelligent reading. (Harpers; 190 pages, \$2.00.)

Fun for the Family, edited by JEROME S. MEYER, is an omnibus

book of entertainment suitable for all ages, from children to grandparents. In its 288 large pages the editor has packed an amazing array of word puzzles and anagrams, brain twisters, oral games, pencil and paper games, simple magic tricks, games of action, etc., all calculated to solve the problem of rainy afternoons, stormy winter nights, or home parties. Whoever has charge of a social gathering where something new in entertainment is called for will find here plenty of suggestions. (Greenberg Publisher; \$1.95.)

A Yankee Xavier, by NEIL BOYNTON, is the biography of Henry P. McGlinchy, Jesuit mis-
(Continued on page 444)



The World at My Door

By Mary Martin Kinney

This is the first comprehensive book on the work of the Christian Friendliness Department of the Woman's Home Mission Society, formerly known as the Christian Americanization Department. Not only will it admirably serve as a handbook for the large number of women now engaged in the promotion and service of Christian friendliness, but it will also have general interest because of the many striking

"case histories" it presents in an interesting style.

CLOTH, \$1.50

Forward Through the Ages

By Jesse R. Wilson

The world-wide sweep of the Gospel of Jesus Christ from the time of the apostles down to the present is set forth in a brilliant survey intended to offer a fairly comprehensive prospectus of the missionary enterprise as a whole, and to answer the honest questions of students who want to learn what the enterprise of missions essays and achieves. Some of the outstanding missionaries are characterized; the work is evaluated; and present-day missionary problems are constructively discussed.

CLOTH, \$1.00



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Judson Fellowship Week

October 30–November 6, 1938

The Judson Fellowship Committee asks all Northern Baptist churches to recognize this denominational project in the observance of Judson Fellowship Week, October 30th to November 6th, inclusive. These dates include two Sundays. With reference to the whole period the Committee offers several suggestions.

For Sunday, October 30th, "The Vista of Six Generations" is offered as a sermon topic. There should be special exercises in the Church school, with missionary stories for the younger classes and in the adult department emphasis on the fact that the Judsons were outstanding Bible students. The young people might use one of the several dramatizations that are available, such as "Introduction of Adoniram Judson and Ann Hasseltine"; "God Mysteriously Calls Baptists to World Service"; "Joanna P. Moore and Fireside School Work." Your state office will supply copies.

In the midweek prayer service, emphasize the spiritual content of the Judson Fellowship effort. Tell the story of the Haystack prayer meeting and use Scripture and hymns which were the special inspiration of the Judsons. Have a season of intimate prayer for our world-wide missionary work.

A dinner meeting should be held some time during the week, with the largest possible attendance including all departments of the church. Suggestions will be offered later for a Burmese dinner menu and recipes will be given. It is proposed that Ann and Adoniram Judson be impersonated, and possibly some other missionaries of that time. For this purpose Helps will be made available.

In the morning service on November 6th, Communion Sunday, it is suggested that the pastor give a meditation on "The Fellowship of the Cross." He might tell the story of the Judsons' first Communion in Burma when Ann and Adoniram were the only communicants. Later, when they had won their first convert, there were three present at the Communion, but they had an organized church from the beginning, even though with only two members.

For the Sunday evening meeting a suitable program would be one presenting a pageant which would illustrate the work of the Judsons and serve as a climax to the week. Such a pageant has been prepared by the Judson Fellowship Committee.

Tune in Station KDKA

For the months September, October, November and December

the Northern Baptist Council on Finance and Promotion has been asked to take charge of the missionary radio broadcasts from Station KDKA, Pittsburgh, Pa. Each program will begin at 11:15 P.M., Pittsburgh time. As there is a difference of three hours between Pittsburgh and the Pacific coast, Baptists across the country will, of course, have to make the necessary time adjustments. The general theme will be "My Church and Its World Parish," and the first program will be given on Sunday, September 18th. The other broadcasts will be heard on the third Sunday of each month—October 16th, November 20th and December 18th.

The first subject, September 18th, will be: "Christian Friendship and Understanding Extended to Foreign-speaking Peoples, also to Baptist Students in Colleges and Universities"; October 16th, "Fellowship with Judson in World-wide Missionary Service"; November 20th, "What We as Baptists Have Done in Giving the



MEMORIAL CHAPEL ON THE SITE OF JUDSON'S IMPRISONMENT

THIS CHAPEL AT AUNGBINLE MARKS THE PRESENT SITE WHICH IS ABOUT A DOZEN MILES FROM AVA WHERE JUDSON WAS FIRST CONFINED. HE WAS TAKEN TO AUNGBINLE IN MAY, 1825, AND REMAINED THERE FOR SIX MONTHS, UNTIL THE FOLLOWING OCTOBER

All subscriptions for The Judson Fellowship Fund should preferably be sent to the local church benevolence treasurer or to the State Promotional Director, clearly designated JUDSON FELLOWSHIP FUND.

Bible to the Peoples of Other Lands"; December 20th, "Christmas in Baptist Fields Around the World."

Friendship House or Beer Gardens?

By PEARL VILHAUER

The unemployment situation in Detroit and vicinity is distressing. So many of the young men of the community, who have finished high school and need a job, cannot get work. Home environment is not such that they want to stay there, so they are at Friendship House, Hamtramck, Mich., morning, noon and night. We are glad to have them, but it keeps us busy trying to give them something worth while and constructive to do. Beer gardens and pool rooms are always open to them. Some of these places have reduced their prices in order to attract these young men.

Much needs to be done to raise the level of thinking and living, and in our section most of that must be done through Friendship House. Places with an uplifting influence are not numerous. Having a full-time boys' worker has helped the situation greatly. We provide recreation and small manual arts projects for boys, but what they really need is work which will tax their strength and ability.

The effect of unemployment on their morale is terrible. I heard three of them talking things over the other day, and one said, "I don't care if I get a job or not. Why should I worry? I get my

three squares a day without working."

Our Fellowship Hour, which has been a new venture, has been very encouraging. We meet every Wednesday evening from seven to eight o'clock. We began with a very small number, but the attendance has grown from five to thirty. A small group, for whose spiritual growth we are directly responsible, go nowhere else. Many of them are young people, and we are depending upon them for a future church fellowship. It was this group who came for our special evangelistic services.

Why Continue in the Congo?

Why should we stand by the missionaries at work in the Belgian Congo? A British writer, H. L. Hemmens, has been looking into the results of work on that field and this is his summing up.

American Baptist effort in Congo sprang from the Livingstone Inland Mission founded by Mr. and Mrs. H. Grattan Guinness of London. Their first missionary, Henry Craven, reached Congo in 1878, shortly after Comber and Greenfell had made their initial contact. Such progress attended this mission that it grew beyond the capacity of its founders and their friends to maintain, and it was handed over to American Baptists in 1884.

The name of Henry Richards stands high on the list of its early missionaries. He settled at Banza Manteke in Lower Congo, and at first toiled with no apparent re-

sult. Then, in 1886, a swift and spreading harvest appeared, which is still remembered as "Pentecost on the Congo." Similar ingatherings took place elsewhere. The American Mission has pursued a policy of concentration as opposed to diffusion and the result of this appeared when, in 1921 and the three succeeding years, no less than 11,000 were baptized in this area. Sona Bata, another station in the same region, has been the center of rich harvesting. In five years after the Great War, 10,000 Baptisms were recorded.

The mission established itself on the shore of Stanley Pool in 1883 and then pushed forward along the main river until four stations were opened. Within recent years, however, these have been transferred to other missions with greater facilities for continuing the work. American Baptists have also accepted responsibility for territories away from the main river. In the Kwango region, Dr. Leslie began to pioneer in 1900. Here, at Vanga and Kibango, great transformations in standards of life and in spiritual ideals have taken place.

All for Cooperation

Both during and since the meeting of the Northern Baptist Convention in Milwaukee there have been many expressions favorable to the cooperative program of Northern Baptists. A particularly vigorous expression of renewed support of the unified budget has come from the Baptist Union of Rochester and Monroe County, New York. Writing to Dr. W. H. Bowler of the Council on Finance and Promotion, A. R. De Mott, new Executive Secretary of the Rochester organization, wrote:

As I understand the action of the Northern Baptist Convention, on recommendation of the Finance Com-

(Continued on 3rd cover)

Labor Day

A Prayer for Labor Day

O GOD, Thou art Thyself the Master Workman, skilled Creator. Thou hast also revealed Thyself to us in Jesus the carpenter, whose roughened hands bear eternal testimony to the dignity of toil.

We sense Thy presence in the upward surge of the masses, who with the awakened self-respect of children of God, have through the centuries cast off the shackles of slavery and serfdom. We praise Thee for those brave spirits who have led the way; who for their unselfish devotion have been condemned as outcasts of society; suffered contumely; endured prison; sacrificed their lives as martyrs to the cause.

Help Thou the labor movement of our day to be worthy of its heritage. Unite in high purpose the workers in the factory and on the farm. Guard their leaders from lust for personal power. Guide them in the service of the common good.

Help the workers of all lands to stand shoulder to shoulder for justice and peace among the nations. Save them from contamination with the sin of selfish nationalism. Keep them from supporting national armaments under the false illusion of providing work or special privilege for themselves, while they betray the workers of the world for a mess of pottage.

Grant to labor the wisdom to seek a world of peace and plenty by means of organization and the ballot, keeping their movement free from hate and violence, building into the cooperative commonwealth those spiritual values which alone can make it endure.

Bring, at last, all workers by hand or brain into world-wide brotherhood; into closer fellowship with Thee, O God, the Father of us all. Amen.

Adapted from *Prayers for Self and Society* by JAMES MYERS. Association Press, New York. Used by permission.

Labor in India

The diet of the industrial worker is most unsatisfactory from every point of view. Coarse and cheap flour of rice or wheat, and lentils with spices form the most common dietary. Milk and ghee (melted butter) and meat, fish, vegetables and fruit are beyond the purchasing capacity of the vast majority of the workers. With rice and lentils during the mid-day interval and the same meal repeated at night, health conditions of the workers are bound to be far below normal.

Contract work is extremely common in India, and even big employers, including the railways, find it

convenient and economical to pass on work to contractors who drive down wages to incredibly low levels. A recent instance was of quarrying iron ore in the neighborhood of Jamshedpur, the center of the iron and steel industry; for the company the cost has been reduced by half, from 14 to 7 annas a ton, but it means payment of wages of an anna a day to a woman worker for a full day's work. (An anna is equal to two cents in American currency.—Ed.)

Apart from these difficulties, the worst forms of exploitation of labour go without any legislative check whatsoever. Children of five and six years of age work for ten and twelve hours a day in cigarette factories, with no holidays, on two or three shillings a month.—*The Manchester Guardian Weekly*.

Labor Day Scripture

It is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it is his portion. And to take his portion, and to rejoice in his labour: this is the gift of God.—*Ecclesiastes, 5:18, 19.*

Thoughts on Labor Day

Liberty is one and indivisible. We cannot have freedom in one sphere and deny it in another. In the world today the right of labor to have a voice in determining the conditions of its work, and the right of the Church to have a voice in determining the conditions of its worship, stand or fall together.—*Labor Sunday Message of the Federal Council*.

Samuel Gompers, the father of the present movement, said just before his death, "I have been jealous that the American Labor movement should never lose its character of a great crusade for human justice." It is this which makes its appeal to religious folk. It is this desire for essential justice, for a better life for the humblest, which is to be found both in high ethical religion and the labor movement, which makes it appropriate that Labor Sunday should receive attention.—*The Presbyterian Tribune*.

Labor is only one factor in the production of wealth. Capital is another factor—legitimate and very important. Brains and inventive genius are other indispensable factors. There can be no peace in our economic life until the arrogant independence of any one factor in the production of wealth gives way to a Christian interdependence of all factors.—*Rev. William Ward Ayer*.

MISSIONS CROSS WORD PUZZLE PAGE

No. 21—Taming the Tongue

ACROSS

1. "by revelation . . . by knowledge."
3. ". . . also the ships."
8. "The trees of the Lord are full of . . ."
11. ". . . to do well."
13. Baseball player.
15. "fashioned it with a grav-ing . . ."
16. Unit.
17. "My brethren, these things ought not to be . . ."
18. "Seest thou . . . faith wrought with his works."
19. "and boasteth . . . things."
21. Eldest son of Noah.
24. "The Lord is on my . . ."
25. Ductile.
28. "Keep thy tongue from evil, and thy lips from speaking guile" is one.
30. "the same is . . . perfect man."

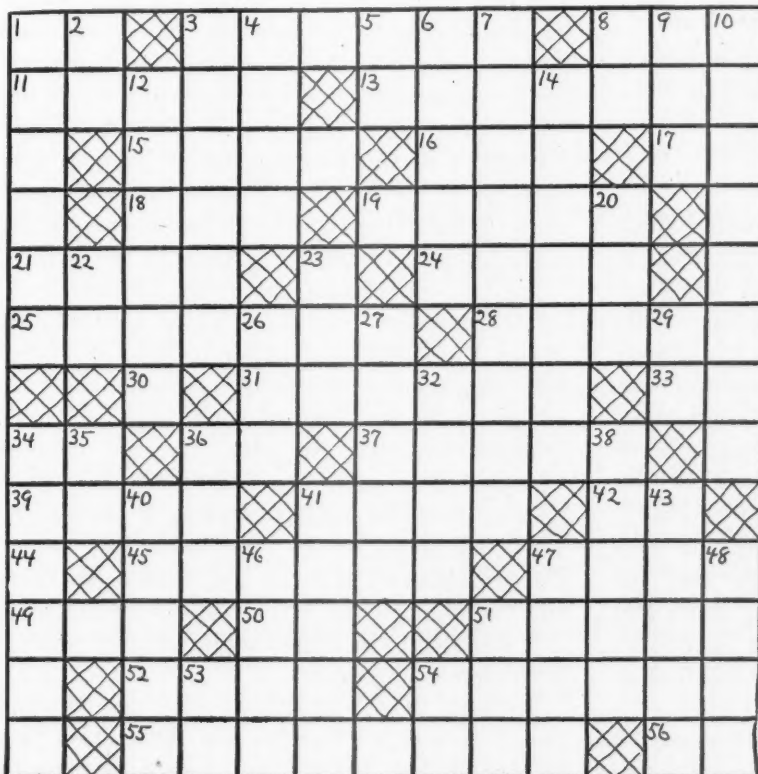
31. "Let us hear the conclusion of the whole . . ."

33. "and it . . . set on fire of hell."
34. The last Psalm.
36. James is one (abbr.).
37. "Behold, we put bits in" his mouth.
39. "Be not . . . with thy mouth."
41. Japanese coins.
42. Gods.
44. "his tongue as . . . devouring fire."
45. "the tongue is a . . . member."
47. "and the tongue is a . . ."
49. By way of.
50. Interjection; half of half.
51. "arrayed in fine . . ."
52. "the Lord set a mark up-on . . ."
54. Natives of an Italian city.
55. Setteth on 47 across.
56. Early English

Our text from *James* is 3, 18, 19, 30, 31, 44, 45, 47, and 55.

Down

1. Methuselah was the . . . man.



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NO. 49

Last Month's Puzzle



2. Note.
3. Implements.
4. Enough.
5. "driven . . . fierce winds."
6. "I said in my haste, All men are . . ."
7. "For many . . . are entered into the world."
8. Northwestern state.
9. Old Roman money.
10. "The prophets . . . falsely."
12. Old Greek deity.
14. "For the . . . of this people cause them to err."
20. Thrice.
22. "Resist the devil, and . . . will flee from you."
23. Everglade State.
26. Mischievous child.
27. Feminine name.
29. Two thirds of six.
32. Vocal sound.
34. "and . . . the body of Jesus."
35. Note.
36. Son of Benjamin; hie (anag.).
38. Edinburgh.
40. "The Lord is not . . . concerning his promise."
41. ". . . in awe, and sin not."
43. Feminine name.
46. "And they did beat the gold into . . . plates."
47. "a piece of a broiled . . ."
48. First word of Massachusetts motto.
51. Set 47 across to.
53. City of Palestine.
54. Hebrew letter in Psalm 119.

The World Service of Northern Baptists

With full information
available free, there is
no excuse for being an
uninformed Baptist

Following its annual custom, MISSIONS presents on this and the following seven pages digests of the year's work of the national missionary societies and boards, based on their annual reports. This summary of the year should be of special interest to such readers as have not time to send for and read the full reports

ANY BAPTIST MAY HAVE A COPY OF ANY ANNUAL REPORT FREE ON REQUEST

The Christian Witness For a Time Like This

The catastrophe in China—government recognition in Belgian Congo—plans for the World Missionary Conference in Madras—pastors doing coolie work to supplement their meager income reduced by budget cuts—evangelistic progress in India—new missionaries—and other features mark the year's work of the Foreign Mission Society

By P. H. J. LERRIGO

DESPITE the overwhelming catastrophe which the unprovoked assault of Japan has brought to the great section of China in which our East China Mission is located, the Christian witness finds new opportunity. There has been much enforced movement to and fro among the missionaries, but the staff has been maintained at nearly its previous strength. The missionaries were unwilling to leave the field and the Chinese churches begged that they be permitted to remain. In the midst of bombardment and airplane attacks, they are working with Chinese pastors to relieve distress, to care for wounded civilians and to arrange safety zones and places of refuge. Thus they are building themselves anew into the affections of the people and finding unforeseen opportunities to witness for Christ.

The University of Shanghai had to be evacuated early in the war as it lay in the direct line of fire of

the opposing forces. It was taken over by Japanese soldiers after being damaged by gun fire and aerial bombs. President Liu at once established temporary quarters in the International Settlement and opened class sessions in the early fall, carrying on bravely and effectively until his untimely death by the bullet of a hired assassin April 7th. (See MISSIONS, June, 1938, page 358.) The loss of this leader is an unspeakable blow to the Christian cause.

In Belgian Congo the Government has accorded fuller recognition to the work of evangelical missions. The first graduates of the school for the training of medical evangelists at Sona Bata have been granted diplomas signed by the governor of the province and the government medical representative. A new measure of progress is registered in the school for the training of pastors and teachers at Kimpese by the entrance of the Swedish Mission into full partnership, thus making the institution representative of three nations, America, England and Sweden.

Active preparations are going forward for the world missionary conference which is to take place during the Christmas season at Madras, India. It will bring together missionary representatives from all lands, the majority of whom will be from the younger churches, to plan for the "On-going Church." This gathering, which will take place a decade after the similar meeting in Jerusalem in 1928, will serve for the interchange of experience, the consolidation of gains, the further expansion of the church, and for united prayer and fellowship. It is destined to be of epochal importance as was the Jerusalem Conference.

In India, "God's spirit is moving many groups of people to seek a fuller life and satisfaction for the hunger of their hearts." In these words the India



The tide of nationalism, rising so strongly in various countries of Europe, is also sweeping across the land of India

The masses of India need more than political changes or Hindu concessions to the untouchables. They need the gospel

Photo by Keystone

National Christian Council sums up the evangelistic situation. To meet it there is a united movement among missionaries and Indian churches alike to enlist and train voluntary workers, to arrange for evangelistic visitations, and to observe in all churches the "Week of Witness." Groups of students from Judson College in Rangoon, Burma, are making weekly visits to surrounding villages and carrying to the unprivileged people the message of Christ and practical services for village improvement. Christian pastors whose monthly stipend has been reduced through successive and unavoidable cuts to two or three dollars per month are doing coolie work to supply the needs of their family and continue their ministry to the souls of men. Among hill tribes in Assam an abundant harvest is reaped. A Sema Naga inquirer put to the evangelist the blunt question "What hope is there for a man like me who has chopped off many heads?" In every field the Christian message is bringing a sufficient answer.

In the Bombay Presidency the efforts of Dr. Ambedkar to wean the untouchables from Hinduism are paralleled by a counter movement of Hindus to keep the outcasts within the fold.

Meanwhile through the Christian faith not only are great numbers of individuals brought into a new life, but developments are set on foot by which Christ in the individual affects society at large and provides leaders of ever-increasing influence and power. For example, Christians are taking an increasing part in the new government of Burma. Professor U Tun Pe is a member of the House of Representatives, Dr. Daw Saw Sa together with three Karen

leaders, Sir San C Po, Thra Shwe Ba and Thra San Baw are members of the Senate. U Pe Tha, a Christian graduate of Judson College, is a Cabinet minister. Moreover the new government of Burma, increasingly alert to the effectiveness of the Christian movement, seeks the coöperation of missionaries in the uplift of the people of the Kachin Hills. Through this new coöperation a physician has been sent to live in the villages, school gardens have been organized, sales of opium curtailed and steps taken toward rural uplift, eradication of venereal disease and promotion of an educational program.

Christians have begun a new adult literary movement for India in line with the simplified charts of Dr. Frank A. Laubach. The Department of Education cooperates in the campaign and six leading Christian colleges are taking part in the program.

The outstanding demand of the year is for new missionaries. The total in service has fallen in 15 years from 603 to 380. Every field is depleted. Last year a plan was made to send out 20 families in three years. Limitations of income have made it impossible to move far in fulfilment of this program, but three families have been sent and four more are under appointment awaiting means to go. A fact of the utmost significance is that 53 families are active in urging that they be sent. Of these at least 12 families are of such calibre and preparation and are imbued with such a sense of God's call that they should certainly be sent at once. The need and opportunity as indicated by the foregoing is unparalleled. Men and women are ready. The Board awaits the response of the denomination.

The Unchanging Need of Evangelizing America

The Home Mission Society reports a significant year in evangelism—churches emerging out of Christian Centers—progress in leadership training—new buildings—and a growing concern over the need for a new spiritual stimulation of the churches of America

By G. PITT BEERS

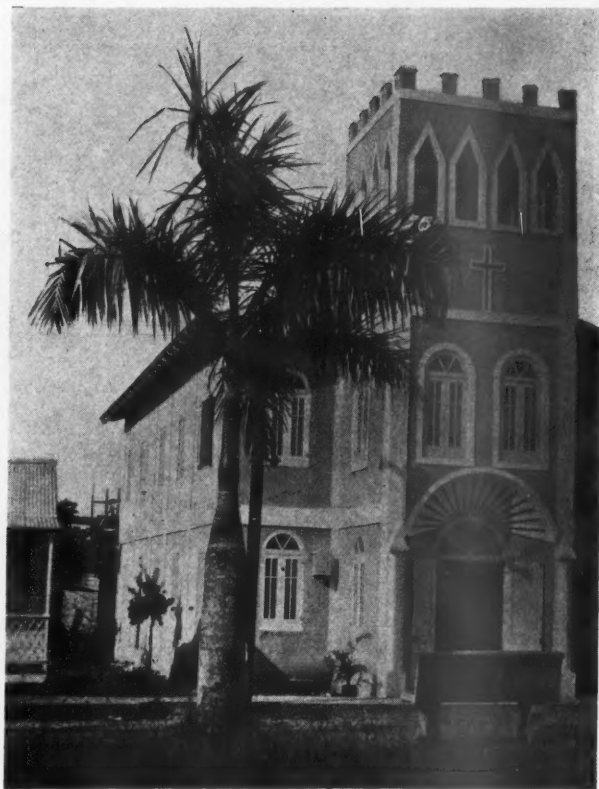
THERE is a constant need to arouse our churches to the need of evangelizing America. In four states during the past year the Associated Home Mission agencies held a series of conferences on Church Life in America. Pastors and lay leaders were gathered together for a single day with a team of three visiting speakers. The response to these conferences was most gratifying. The secretary of evangelism together with the area directors of evangelism, are carrying out throughout the Convention area an aggressive program to stimulate the concern of the churches for the unchurched.

On home mission fields, 3,649 baptisms were recorded during the past year, 1,927 by missionaries in the United States and 1,722 in Latin America.

Three new larger parishes have been organized with specially trained workers on the field. Important building projects are nearing completion in Santiago, Cuba, and Masaya, Nicaragua, as well as several chapels in other parts of Latin America.

Brooks House, Hammond, Indiana, this year completed its third building, a beautiful chapel. After 20 months of patient toil on the part of the members of the Brooks House Church, the chapel was dedicated on April 3, 1938. This is a concrete illustration of the trend in our Christian centers. Not only are church services conducted, but organized churches are being formed.

Bethel Center, Kansas City, has had a great increase in its attendance of boys and young men. The Cosmopolitan Center, Pueblo, Colorado, has had such a growth in membership and attendance of its church, organized less than two years ago, that it became necessary to enlarge the chapel. Here people of many nationalities and other faiths are mixing happily, and together are building the Kingdom of God. This is typical of all the centers.



The Trujillo Alto Baptist church in Puerto Rico

In Latin America the training of religious leadership is also a basic need. The Evangelical Seminary in Puerto Rico is our strongest school for the training of ministers. In Cuba the Theological Department of the Colegios Internacionales at Cristo, should be strengthened and enlarged. In Haiti our most effective means for training ministers is to send them to the British Baptist Bible School in Jamaica. The training of ministers in Salvador and Nicaragua has been neglected. We can no longer postpone the establishment of a seminary that will serve both countries. Since we are not permitted to maintain a seminary in Mexico, the best means for educating Mexican ministers is through the Spanish-American Seminary in Los Angeles.

On May 4, 1937, Isaac McCoy Hall, a new dormitory for boys, was dedicated. Commissioner Collier of the Indian Office and other distinguished guests were present. Dr. George W. Truett was the principal speaker. The building program at Bacone, for which the General Education Board pledged \$65,000, has been completed with the exception of the practice-school building. The sum required is \$22,000 for which a new appeal has to be made.

The Home Mission Society endeavors to aid various groups to secure adequate spiritual leadership. The significance of Bacone College does not lie in the number of young people who secure a Junior

College diploma. It lies rather in the trained Christian Indian youth who go out to become leaders among their people. Bacone is playing its part in meeting this need. Within the next five years several young men in senior college or theological school will be ready for service in the ministry among their own people.

The leadership from our foreign language churches comes from three sources. For a number of years the International Seminary at East Orange has trained foreign-speaking candidates for the pastorate in such churches. The Spanish-American Baptist Seminary in Los Angeles trains Spanish-speaking peoples both for work in this country and in Latin America. In recent years young men growing up in the foreign speaking churches have taken regular college and seminary courses in our standard institutions. This group must increase more and more.

Adequately trained religious leadership is likewise the fundamental need of the Negro in the northern cities. The Educational Center is the best means of meeting this need. And its program is being extended. One center has been organized in Detroit during the past year. Another is in the process of organization in Chicago.

Special emphasis in mission study this year will be given to the cities where nearly all of the foreign language work of the Society is carried on. Last year, in spite of reduced program forced by the economic crisis, 686 converts were baptized in our foreign language churches. When it is remembered that many face the necessity of giving up home, friends and loved ones in order to unite with a Protestant church, these figures assume even greater significance. Perhaps the most encouraging aspect is the large number of interested young people found in so many of these churches. It is not uncommon to find that our stronger American churches include among their most faithful members men and women who were converted in a foreign speaking mission.



Hard study in metallurgy at Franklin College

A Constructive Year in Baptist Education

New buildings—significant changes in personnel—enlarged enrolments everywhere—deferred financial campaigns because of the new depression—feature an interesting year for the Board of Education

By F. W. PADELFORD

THIS has been a busy year in the schools and colleges. Held up for several years by the depression, from renewing their plants and equipment, they have been active in overcoming this handicap.

The year has seen the dedication of at least nine new major buildings. The Andover Newton Theological School has completed an administration and office building and also an auditorium for the many conferences which meet on Newton Hill. Bucknell University has rebuilt "Old Main," destroyed by fire several years ago, and is just completing a gymnasium. Colgate University has added new facilities for the development of the social life of the students in the James Colgate Union Building. Kalamazoo College has dedicated de Waters Hall, a splendid dormitory for boys. Denison University has met a long felt need in the completion of the new Doane Library to replace the old building bearing the same name. Two Negro colleges also have new buildings. Benedict College at Columbia, S. C., has named its new library—the finest library building in South Carolina—in honor of President and Mrs. Starks. The Florida Normal and Industrial Institute has named its fine new dining hall in honor of Mrs. George W. Coleman and Mrs. Katherine S. Westfall, who as president and secretary of the Woman's Home Mission Society demonstrated for many years a most helpful interest in this Baptist school.

One of our colleges suffered a most serious loss when fire destroyed the main building of Rio Grande College. An effort is now being made to secure sufficient funds to make Rio Grande a "Berea College" in Ohio. This seems to be its line of greatest service.

The year has seen several changes in personnel. Dr. Sanford Fleming has succeeded Dr. C. M. Hill as president of the Berkeley Baptist Divinity School. Dr. C. W. Koller has succeeded Dr. W. L. Ferguson at the Northern Theological Seminary. Dr. H. E. Dana has been elected president of the Kansas City Seminary. Miss Jessie Dell Crawford has succeeded

Miss Alice Brimson at the Missionary Training School in Chicago and Dr. W. P. Behan, at one time head of that school, has been inaugurated as president of Sioux Falls College. President E. J. Anderson will retire from Linfield College in September and will become president of Redlands University. Dr. Stewart G. Cole has resigned the presidency of Kalamazoo College. Because of broken health, Dr. Raymond Culver has retired from his brief presidency of the Frances Shimer Junior College.

In the field of missionary education new methods have been studied by which our various educational interests may unify their approach to the churches and may present to them a unified program. Representatives of various organizations in this field have had long sessions together working out a program. We believe that definite progress has been made. (See MISSIONS, June, 1938, page 330.)

The Negro schools report unusual enrolments, but the students have diminished funds with which to meet their bills. The depression has been harder on the Negroes than upon any other group in American life. These colleges all need increased scholarship funds, such as our Northern colleges have, with which to help aspiring Negro youth.

Many of our colleges opened campaigns for funds before the advent of the new depression. Most of them are finding it difficult to find generous friends who have available funds. Generous friends are surely needed if our Baptist schools are to go on.

Brightening Sunset Hours in the Ministry

For a quarter of a century the Ministers and Missionaries Benefit Board has steadily increased its financial security, has brought comfort of body and uplift of soul to thousands of beneficiaries, and is helping to prevent poverty among aged ministers

By P. C. WRIGHT

THE current year 1938 completes a quarter of a century of helpful service by the Ministers and Missionaries Benefit Board in its corporate life. The Board is too often thought of only in its financial aspects. It would be more in harmony with its spirit, aims and purposes if it could be thought of in terms of the relief of need, anxiety and depression of spirit.

What comfort and uplift of soul it has brought during these years of kindly sympathetic helpfulness. A huge sum of more than \$7,000,000 has been paid out to its beneficiaries. The sunset years of many devoted servants of God have been brightened by the checks which came regularly from the Board.



P. C. Wright, Executive Secretary of the Ministers and Missionaries Benefit Board

Thus far the Board's major task has been the relief of need. Henceforth it should be the operation of the Retiring Pension Fund. The poverty of our aged veterans of the Cross is cause for humiliation and shame. The Board is now firmly established and its pension plan is sound. By cooperation between the local churches and the Board it is possible to prevent poverty among our aged ministry.

All obligations arising under the Retiring Pension contracts have been promptly met and in full. The aggregate of all pension benefits paid to members and widows, excluding payments made on account of disability, amounts to approximately \$2,466,900. It is interesting to note that 45% of all pensioners are over 70 years of age. The number over 80 years of age is increasing rapidly.

Significant action was taken during the past year by the Foreign Mission Board in arranging for the participation of a large number of its missionaries, and all those who shall henceforth become its missionaries, in the Retiring Pension Fund. In years to come this action will relieve the Foreign Board of financial responsibility for the retiring allowances heretofore borne by it.

At different times during the years since its incorporation the Ministers and Missionaries Benefit Board has taken over funds held and administered for similar purposes by other organizations. The Baptist Ministers Aid Society of Fenton, Mich., formerly supported by the churches in Michigan, Wisconsin, Illinois, Ohio and Indiana, is now considering such transfer. Heretofore the two corpora-

tions have cooperated under an agreement. Now the Aid Society contemplates turning over its entire assets to be administered by the Board. This is a very commendable procedure, and should be followed by all similar bodies. It will make for conservation of funds, uniformity in use, and efficiency.

That our Baptist people have confidence in the financial security of the Board is witnessed by the fact that during the past five years more than \$1,000,000 has been given to it on the annuity plan. Of course, this sum does not become at once useful for the purposes of the work inasmuch as it is necessary to hold it as a reserve guarantee until the decrease of the donors. It will eventually, however, strengthen the work.

The churches increasingly realize the necessity for this work. The past 25 years in the work of the Board have verified the convictions held by Dr. Henry M. Morehouse, its founder. These years have seen the laying of sure foundations. We build for the future security in age and retirement of those who dedicate themselves to the Gospel ministry.



The Hope for the Future in Christian Youth

New hope and opportunity for Christian youth—continued progress in assuming responsibility by women—and a quiet ministry in fostering a spirit of love and confidence, in a time of hatred and suspicion, marks the year's work of the Woman's Foreign Missions

By MRS. CHARLES H. SEARS

THE hope for the future in any Christian group lies in its youth. The present generation of youth in the Orient enjoy greater freedom than has any group in former years. In some places old restraints have fallen away sufficiently to allow mixed summer assemblies, conferences and summer camps. During the past year at least four Young People's Conferences have been reported in different parts of the Orient. The most significant of these was the Student Christian Conference for India, Burma and Ceylon which met for a week on the campus of Judson College. About 800 young men and women were registered. The first Student Christian Conference of Assam occurred this year in Cherrapunji in the hills.

The first Young People's Institute in Bengal-Orissa was held on the shore of the Bay of Bengal, a five-day co-educational assembly for young people of whom 27 re-dedicated themselves to Christ and pledged to do definite Christian service. In the Osaka area of Japan a successful summer camp was held for four weeks, serving four groups of young people.

In the beginning of the period of transition from foreign missionary to national leadership, with a few exceptions, it was the men who were primarily



Florence Webster and Esther Sing. Both succeeded in escaping from Ningpo before the Japanese Army entered the city

concerned and on whose shoulders the new burdens fell. In a remarkable way the women in Oriental countries have now assumed their share of responsibility. The Woman's Department of the Japan Convention has made splendid progress in supervising pieces of work formerly in charge of missionaries, and in initiating new projects of their own, such as Women's Conferences and Summer Assemblies for girls and women. This year several new pieces of work have been undertaken. These Christian women have been demonstrating their genuine interest in the things of the Kingdom even at a time when they were pressed on every side to give themselves completely to the service of their country. In 1930 there was only one small Woman's Society in the Philippine Islands. Today there is hardly a church that has not a Woman's organization. And Filipino women have planned to hold general Women's Conferences every other year and local provincial ones in the intervening years.

In the world of today, torn by hatred and filled with suspicion, the Christian missionary enterprise

is one of the few constructive and positive forces at work. In China amidst the suffering and turmoil of war, things have taken place that could not have happened under normal conditions. Visualize the opportunities presented to churches and Christian schools in the interior, an area previously provincial in outlook, with a sudden shift westward of hundreds of thousands of the best educated Christian people. In these sections churches have flourished. Middle schools and the West China Union University have been crowded beyond all possibility of comfort or efficiency. Suffering turns hearts everywhere to the realities and fundamental verities of life. Chinese hearts have been no exception in this regard, for there is a new spiritual tone in the life of the people, manifested in many ways and by all classes. The lack of hatred and bitterness toward an enemy nation, reported again and again from all parts of China, is an amazing thing and the initiation of a Forward Christian Movement in these days is indicative of a vital Christian life in the churches. In the Shanghai area all sorts of makeshift arrangements have facilitated the carrying on of certain parts of the regular program and the meeting of emergency situations that were many times tragic beyond words.

Thus to summarize the work of the Woman's American Baptist Foreign Mission Society for the year is to shift the scenery completely many times. For conditions have varied widely in different parts of the world. Opportunities, adjustments and emergencies of all kinds have had to be met. But our work has carried on.



Yesterday's Candle Lights and Tomorrow's Flames of New Devotion

New buildings to replace those damaged by fire and white ants—changes in personnel—problems solved and difficulties overcome—and a successful 60th anniversary birthday response feature the work of Woman's Home Missions

By MRS. ORRIN R. JUDD

LAST year the Woman's Home Mission Society completed 60 years since its organization. In celebration of this red-letter anniversary a campaign

for special "birthday gifts" helped to lift a burden of debt. Women appointed as "Candle-lighters," in state, association and local church societies, stimulated the lighting of birthday candles as offerings were made. By their efforts were kindled new flames of devotion to the missionary enterprise which it is hoped will burn brightly for many years.

The new year brought a change of administration. Mrs. Katherine S. Westfall, Executive Secretary, and Mrs. George Caleb Moor, President, retired after many years of distinguished service, ability and zeal. Miss Alice W. S. Brimson was elected Executive Secretary, and was succeeded as President of the Baptist Missionary Training School by Miss Jessie Dell Crawford. The intervening months have fully justified both appointments.

Problems and projects demanding immediate attention abounded. Most insistent was the need for new buildings in Alaska to replace the children's home destroyed by fire. Four cottages were erected instead of one large building in order to provide the children with the home atmosphere of a Christian family. A farm site was purchased in the vicinity of Kodiak. Before another winter the children will be transferred from Wood Island, where the Orphanage has been located for 40 years, to the cottages across the bay, with the chapel and parsonage of a Christian community.

In Beaufort, S. C., Mather School suffered ravages by termites, which necessitated the demolition of part of one of the old wooden buildings. Extensive repairs and even replacement of the outworn structures are imperative, and a reappraisal of the curriculum to suit the needs of today in this fine school which has been a radiating center of Christian influence for 70 years.

In Monterey, Mexico, is our oldest school in that country. It has started several generations of Mexican youth on the road to Christian leadership. Several years ago it advanced to self-support. This year the blighting hand of depression threatened to close its doors. Here was a call to prayer, for there was no money whatever in the Society's budget to meet the emergency. Hearts were stirred to help. By the end of the year the \$1,200 necessary was available.

Another answer to prayer concerns our work in Puebla, Mexico. After successful evangelistic work in nearby villages Miss Marjorie Hall was recalled to the United States because of illness in her family. While here she worked among the Indians of California. As the date of expiration of her permit to reënter Mexico drew near, her desire responded to an urgent call for her return. Again the door opened

to prayer as the Board received assurance of her salary. Today she is again serving among the people whom she loves.

After years of hope deferred, Weirton Christian Center has a new building in prospect. Soon the missionaries who have labored cheerfully under well-nigh intolerable physical conditions, will enjoy adequate shelter for themselves and equipment.

During the year a comprehensive study has been made of all the departments and fields of work of the Society, to discover what if anything should be discontinued and what most needed to be strengthened. So little was found that should be given up and so much that needs to be done.

So the year has spoken of God's goodness in prayer answered, problems solved, difficulties overcome.



Meeting Unlimited Opportunities With Limited Resources

*Overtime service by paid workers—
a large army of volunteers—another significant output of publications—progress in leadership education and in evangelism feature the work of the Publication Society*

• By OWEN C. BROWN

THE year has brought its challenge to meet unlimited opportunities with limited resources. Such conditions require overtime service by paid time workers and the cooperation of a great army of volunteers for work on committees, in conferences, and conventions, in winter training schools, summer assemblies, and as officers and teachers in church schools. The total number of volunteer workers in our Northern Baptist Convention is well above 100,000. Without them it would be impossible for the Publication Society to carry on its work or to achieve the spiritual results in Christian teaching. If every one of these workers were well equipped with helps and were working at their best, we would double the strength of our churches within the next five years.

Almost every year brings new features of colporter missionary work. For example, in Puerto Rico our Baptist workers have had great evangelistic triumphs and our 47 churches are crowded with eager, happy Christians, but both pastors and members need training and help in Christian teaching. Rev. and Mrs. Oscar Rodriguez, natives of Puerto Rico, spent seven years in the States in college and seminary and

now are working in the island among their own people. They are leading in evangelistic work and they are also leading young people and adults in training classes and conferences, thus meeting the present-day need. New colporters in the States are doing likewise. This year the auto trailer is proving to be a great help.

Our headquarters staff, in cooperation with the 37 state and city directors of Christian education, set up 44 assemblies and 40 camps for this summer. During the year 18,570 credits have been issued for the completion of courses in leadership education. The Christian Education Caravan has conducted profitable conferences with a large number of centers. Last summer 2,617 vacation schools were conducted with an attendance of 240,466 under 13,105 leaders.

The Department of Sunday School Publications has produced its usual immense volume of teaching helps, more than one million pages a day, and some very decided improvements have been made in these materials. All four parts of Course X of the Keystone Graded Courses have been rewritten. Part IV, entitled, "*Baptists: Their History and Purpose*," is a very practical course for church members of all ages.

The following new books, booklets and courses have come from our presses during the year:

Teaching Juniors, by FLORENCE NORTON

Pictures for Children, by HAZEL LEWIS

The Ministry of Friendly Guidance and Let's Go, by RICHARD HOILAND

The Story Shop, by MARY CLEMENS ODELL

Youth Marches, by DANIEL POLING

Youth's Return to Faith, by NORMAN W. COX

Forward Through the Ages, by JESSE R. WILSON

Tales of a Waste-Basket Surgeon, by GORDON S. SEAGRAVE

Jesus and His Friends, by NAN F. HEFLIN

God's Friendly World, by MARGARET M. CLEMENS

Your Child Needs, by MARY M. CHALMERS.

We have sought to promote evangelism as one of the definite goals of Christian teaching. Complete figures for the year are not yet available, but it is estimated that more than 40,000 conversions and baptisms have come through our Sunday schools. From vacation schools 961 conversions and baptisms were reported.

Our field workers are promoting the movement to reach the unchurched. It is one of the most vital parts of our work. America has experienced too much of a spiritual depression. More and more keenly we feel the imperative need for an increase of faith and spiritual zeal which will increase attendance in the church and the church school which will increase the spiritual power of the church in the community and will also increase the giving of life and of money for the world-wide extension of the gospel of Christ.

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society



Ruth Thurmond

In SOUTH INDIA: Lone Star Mission, opened in 1836. Work among Telugus. Land of caste—and opportunity.

Ruth Virginia Thurmond was born at Oak Hill, West Virginia. At the age of nine she moved with her family to Florida, but even before this time a distant cousin, who was a missionary to China, had aroused in her a desire to become a missionary. She attended



Louise Giffin

New Missionaries

Alderson Junior College and later Denison University in order to prepare for foreign mission work. Five consecutive summers at the Florida Baptist Assembly gave her new visions of Christian living and confirmed her desire to enter Christian service. After a year of further training at Andover-Newton Theological Seminary, she feels ready to carry the gospel to the waiting peoples of South India. Her church membership is with the Baptist Church at Alderson, West Virginia.

To CHINA: Baptists entered China by way of Siam in 1836. Three separate missions: East, South, West. Compassionate assistance needed today. Missionaries rendering valiant service in war areas.

Louise Margaret Giffin was born in Kaying, South China where she spent her childhood with her missionary parents, Rev. and Mrs. John H. Giffin, attended the Chinese school and played with Chinese children. At the age of 12 she already strongly desired to prepare herself for Christian service in China. After her graduation from Denison University, she studied for her M.A. degree at Hartford Theological Seminary. Her mother's death followed and prevented her from making any definite plans for a time. She then became associated with the Federal Government in relief work administration. For three years she served as secretary to Dr. Earle V. Pierce, President of the Northern Baptist Convention for 1937-1938. Her membership is in the Lake Harriet Church, Minneapolis, Minn.



Dorothy Wiley

In BURMA: First foreign mission field of American Baptists; opened in 1814 following the arrival of Adoniram and Ann Hasseltine Judson. Today one of the greatest missions in the world. Work among ten racial groups.

Dorothy Elizabeth Wiley, born in Minneapolis, Minn., new missionary to Burma spent all of her life in the Twin Cities and in Milwaukee. Her father, an archi-



Carolyn Gleich

tect for the Milwaukee School Board, and her mother have both been active in church work for many years. Miss Wiley attended Sunday school and church regularly from the time she was three years old. She received her B.A. degree from Milwaukee-Downer College and her M.A. degree from the University of Michigan. She has had experience in public school teaching and in religious education. She is a member of the Grace Church, Milwaukee.

In ASSAM: A picturesque land of mountains and valleys, inhabited by people speaking many languages. Opened in 1836.

Carolyn Alexander Gleich, new missionary to Assam, comes from Delaware, Ohio, where she attended Ohio Wesleyan University. She is a member of the First Church of Delaware. Her parents have been active Christians in the church and community. After a year's further study at the Baptist Missionary Training School, Chicago, Miss Gleich directed Daily Vacation Church Schools in the mining camps of southeastern Ohio. Her own words tell of her enthusiasm for missionary work: "I love new situations and peoples of other races and cultures, and feel through some of my studies of the Orient and comparative religions that I would be most helpful teaching our Bible to these foreign young people and interpreting Jesus' way of life as the most helpful and vital possible."

"Be a Guardian Angel for Twenty-four Hours"

How can you help in building a more Christlike world? Send at once for your copy of the leaflet, *Be a Guardian Angel for Twenty-four Hours*, and learn how you may make a contribution of permanent and lasting value to your-

self and to the world in which you live. Address: Miss Janet S. McKay, 152 Madison Avenue, New York, N. Y.

Northern Baptist Women On the International Bridge

Northern Baptist women are crossing **THE INTERNATIONAL BRIDGE**. Upon their attitude toward Foreign Missions depends their right to Christian world citizenship, for it represents the vitalizing force working in the world today for universal brotherhood and peace. Surely they acknowledge the truth in the words of Dr. E. Stanley Jones: "My plea is that the Christian womanhood . . . do not take over our quarrels and snobberies and selfishness. We have built the world on exploitation and greed and selfishness. Help us to build a new world on the mind of Christ. . . ."

Through the missionary enterprise in the Orient and Africa have come many epoch-making achievements. Probably most outstanding has been the change it has made in the status of womanhood. A most convincing evidence of the emergence of women throughout the Orient was the All-Asia Women's Conference, assembled at the call of India in Lahore in 1931. It was written of this meeting: "Illustrating the awakening of Oriental women to the realization of their power and opportunity, this was the *first* expression of an inter-Asian consciousness among them, *bridging* the differences of race, nationality and religion, drawing them together in the common quest of progress."

How has this change been brought about? The Christian mission school has been a strong factor. It is the great hope, especially for the women of India. Hinduism has a custom that when

a girl reaches the age of puberty she must not go out in the street until she is married. Contrast this with the Indian Christian girls over 12 years of age who attend the mission schools of South India. Today the Christian Colleges of India have over 2,000 women students. But the country has a population of 160,000,000 women for whose schooling little provision has been made except by Christian missions. Recently the Government has taken definite steps to remedy this situation and is beginning to follow in the ways blazed by missionary effort.

The majority of Christian leaders in Burma are graduates of Judson College, a school entirely supported by Northern Baptists. The Burmese women leaders are becoming increasingly conscious of their opportunities and responsibilities in national life. One is Dr. Daw Saw Sa, the leading woman physician of Rangoon, Burma. In addition to her busy life as a doctor, she finds time to participate in civic and religious work. She is a member of the Senate of the new Government, a member of the Rangoon Corporation, a member of the Governing Body of Judson College, a trustee of the Woman's Bible School, and working on various other committees as well.

Christian missions in China have made possible the advance of women until today Chinese Christian women have earned positions of great leadership. They are serving as medical doctors and technicians, as lawyers and teachers, as Government officials and college presidents.

Several leaders, like Madame Chiang Kai-shek, will take their place among the great women who belong to the ages. During this critical period they are giving China a strength and leadership which cannot be estimated. They represent China's **WOMAN POWER!**

TIDINGS



FROM THE FIELDS

They Were Married One Year Ago

On the 3rd day of this month Mr. and Mrs. George Isoda will celebrate their first wedding anni-

versary. They were married September 3, 1937. The bridal party shown in the picture is significant for several reasons. On this happy

occasion the Japanese Woman's Home in Seattle, which has been the scene of many Christian weddings, was crowded to capacity with 140 guests.



Mr. and Mrs. George Isoda of Los Angeles, California, as they appeared on their wedding day one year ago

The bride, Setsuko Kashiwagi, is a graduate of the Baptist Missionary Training School in Chicago, as are also her matron of honor, Mrs. Shigeko Sese Uno, and the bride's sister-in-law, Mrs. Sumi Okazaki Kashiwagi, daughter of Rev. F. Okazaki, who was the founder and for 42 years the pastor of the Japanese Baptist Church in Seattle. Maryanne Kashiwagi, the little flower girl, is a granddaughter of Rev. F. Okazaki. Tiny Patty, the train-bearer, is another niece of the bride and was almost the center of attention at the wedding. Mr. and Mrs. George Isoda are now active in a Japanese Church in Los Angeles.

Workers at the Japanese Woman's Home never forget that the church, two blocks up the hill, is the real power-house. The Japanese church school uses four buildings on Sunday mornings to meet the needs of all ages. Later the faithful Ford carries teachers to the truck garden district seven miles south of Seattle, to an eleven-thirty session. At one o'clock another Sunday school is held across Lake Washington. Then we go by Ford, ferry, and

truck to a three-thirty session at Winslow on Bainbridge Island. During the week, the same lesson is taught to an extended session at Bellevue.

NEW MISSIONARIES



Evelyn Larson

Helen Bates finishes this month her four years of college at the Training School. A sweet



Helen Bates

Garnett Kager

singer, for four years she has freely given her musical talent not only to the school but also to the

churches of Chicago, her home city. Besides being musical, Helen is a happy and worth-while friend with a capacity for sympathetic understanding that is a valuable asset in Christian work. Her commission is to the Aiken Institute.

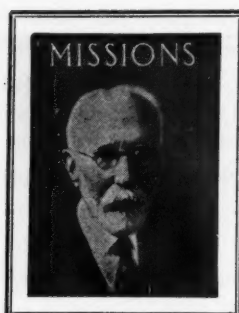
Garnett Kager, for the last three years, has been secretary to the president of the Training School. She graduated in 1937 after two years' study. She has brought to the school the beneficent influence of a sweet, strong, understanding Christian character. Her experience as church secretary in the First Baptist Church in Tacoma, Wash., and as a leader in evangelistic work in her home state, are excellent preparation for her commission as Christian Friendliness missionary.

Evelyn Larson, a graduate of the University of California in 1936, a worker for one year at the Oakland Christian Friendship Center, received the degree B.R.E. from the Baptist Missionary Training School in June. In the one year that Evelyn spent at the school, she verified the enthusiastic recommendations that came

(Continued on page 444)



Marie Wilson



The Editor Emeritus says:

A Noble Record

THIS is not a play on words, but the simple statement of a denominational fact of large significance. Reviewing the Baptist movements of the past quarter century, I find nothing that compares with the World Wide Guild and the Children's World Crusade in promise and performance, in sturdy growth and character-forming. And this truly great achievement, for its inspiration, creative initiation and direction, is to be credited mainly to the sisters—Miss Alma J. of the Guild and Miss Mary L. of the Crusade—who for 23 years have devoted their rare qualities of head and heart to their task.

I do not claim that it required any special prophetic aptitude to discern the possibilities of denominational development latent in this Christian approach to the Baptist youth, but I do rejoice to state that from the first MISSIONS was the abettor and strong supporter of the constructive work which came to enlist its thousands of boys and girls, young men and women, in our own and mission lands.

Concerning the influence which this youthful enthusiasm had upon me personally, I may quote in part what I said in response at the Testimonial Luncheon given me in April, 1929:

People sometimes ask me, Do you feel you are getting old? How can I? I haven't had a fair chance to grow old. I once thought there was coming a little lull in young people's work so that I could enjoy sanctum repose for a time. But just then there came springing up that eternal fountain of youth—sparkling, bubbling World Wide Guild and Children's World Crusade. The Royal Ambassadors brought the boys in later to complete the picture. And they filled the sanctum with pep and poems, slogans, yells, banquets and house parties; and the repose hasn't reported yet. But this absolutely thwarted any purpose to see if I could get to feel old. Well, God bless the young people in Guild, Crusade and Ambassadors. I want you to know that it has been in many ways the happiest thing in my career to have MISSIONS adopted as their organ by these organizations which represent the Baptists of tomorrow and their training for personal Christian service. I am always invited to their annual banquets. You must attend one to know the thrill that comes as you see and hear these youngsters, full of courtesy, cleverness and charm.

And now, nearly ten years later, I can repeat those words, with an added decade of the same steady and

carefully planned leadership on the part of the two ladies so signally equipped to meet with a true type of Christian womanhood the perplexities and problems of a distracting age.

Miss Alma Noble, who announced her retirement at the Milwaukee meeting, has been a living example whose character and ability have won her the gratitude of parents, the esteem of the leaders of all denominations, and the love of our young women everywhere.

The same tribute belongs to her sister Mary. Both have richly earned a rest and the rewards of friendship and associations which they will carry with them. I count their friendship of the years among my most precious possessions. As an *emeritus* I give them loving welcome to the still unexplored realms of retirement. And I know they will join me in saying, "God bless and ever lead Guild and Crusade and Ambassadors!"



Mary Noble and her sister Alma, photographed at St. Louis in 1936

I want to add personally that no one could ever ask for more considerate and loyal coöperation than I had from the Nobles during all the years of our close association. One thing they did which now will more and more reveal itself. They sought to develop those capable of leadership.

A multitude of us who are interested in our young people's character-training and church relations will unite in the hope that the same high and consecrated leadership that has ennobled the past may mark the years to come.

MISSIONARY • EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

Changes in Personnel

An event of special notice and great regret is the retirement from the staff of the Department of Missionary Education of Miss May Huston, Associate Secretary, Miss Alma J. Noble, Secretary of the World Wide Guild, and Miss Mary L. Noble, Secretary of the Children's World Crusade. After a long and successful service these women, who joined the staff in 1920, shortly after the Department was organized, have asked that their retirement take effect on Sept. 1, 1938. The Board of Education at its annual meeting expressed appreciation of the services of these three women in strong resolutions.

Miss Dorothy A. Stevens, Treasurer of the Woman's American Baptist Home Mission Society, has accepted the appointment of Associate Secretary, succeeding Miss May Huston.

The administrative work of the World Wide Guild and of the Children's World Crusade is to be combined and Miss Elsie Kappen, formerly Field Secretary of the Council of Finance and Promotion, and widely known throughout the denomination, is to take charge of these interests. At a later date a field secretary will be selected to cultivate the work in the churches.

Council on Christian Education

The Council on Christian Education, appointed in 1934, presented its report to the Convention at Milwaukee, which report was approved by the Convention with-

OLD FACES AND NEW

ANOTHER COLUMN carries the announcement of the retirement of three members of the staff of the Board of Education, Miss May Huston, Miss Alma Noble and Miss Mary Noble. Nothing but the inexorable law of the retiring age could have forced the acceptance of their resignations. Together they have given three-quarters of a century of service. The Misses Noble have each rendered 22 years and Miss Huston 33 years. They all came to the Board when the Department of Missionary Education was established 19 years ago. Miss Huston had already given 11 years to the Woman's American Baptist Home Mission Society, and four years with the General Home Society, and the Noble Sisters had inaugurated the World Wide Guild and the Children's World Crusade four years before.

The Board has adopted suitable resolutions, but no resolutions can adequately express the obligation of the denomination to these three leaders, nor its appreciation of their capable and devoted service. There has been no limit to their self-sacrificing devotion. Far beyond their strength they have constantly given themselves that the younger generation and the older might catch the passion of their Master for the coming of the Kingdom of God. The remarkable progress in Missionary Education during these last 20 years is due very largely to their inspiring leadership.

In September Miss Dorothy A. Stevens will assume the load which Miss Huston has carried and Miss Elsie Kappen will follow the trail of the Nobles.

FRANK W. PADEFORD

out debate. (See *MISSIONS*, June, 1938, pages 330 and 349.) This report calls for the formation of a permanent Council on Christian Education of 31 members. The Council will work through a committee on curriculum, composed of representatives of the various organizations and groups working in the field of religious and missionary education. The program of the Council looks toward a unified program of Christian and missionary education. Space forbids a more detailed statement here, but all interested in future plans of Christian and Missionary Education should read in detail the report of the Council. This report may be found in a separate pamphlet and in the Annual of the Convention.

The School of Missions

Under this title Dr. W. A. Hill has issued a new handbook of practical information which contains the techniques which have been developed through experience; information, showing how schools may be started; and a body of testimonial material from pastors and churches, containing their experiences in schools of missions in their respective churches. One pastor had a school of missions for 10 years in one pastorate, and for 7 years in his present pastorate, a total of 17 years. Another pastor has held a school of missions in his church for 15 consecutive years. Both are enthusiastic over the results. Detailed information about these and other experiences will be found in this handbook. The price is 15 cents.

The Story of Chung Mei

This is the title of a new book by Dr. Charles R. Shepherd, the founder and guiding genius of this remarkable enterprise. The American Baptist Publication Society is publishing the book, and it is expected it will be off the press by September 1. This will be a valuable addition to the literature on the Home Mission theme.

Free Material

The Department is prepared to supply to all inquirers an envelope containing 13 pieces of free literature, each one of which is important in the building of a program of missionary education for the local church. Among these pieces of literature are the following: *Missionary Education Materials for All Baptist Young People*—a 20-page booklet; *Graded Missionary Materials for Teachers and Leaders in Church Schools*—a 16-page pamphlet; *Missionary Teach-*

ing Materials on World Relations, Peace, Education, Biography, Temperance, Stewardship, and other subjects—a 6-page listing of the best materials published to date. Other materials in the envelope describe the program of the Boy Scouts and the Royal Ambassadors, the World Wide Guild, and the Children's World Crusade.

Just Off the Press

Important pieces of new literature now available: *One Fifth of the World*—programs on "Moving Millions," by Mrs. Anna C. Swain, 10 cents; *Know Your City*—programs on "American City and Its Church," by Mrs. Comstock, 10 cents; *Girl Meets Girl*—a short play on India, by Grace Patton, 10 cents; *A Surprise for the Cliff-Dwellers*—a brief dramatization for children on "The City," by Grace Patton, 10 cents; *Home Mission Sunday School Series*—3 booklets, 15 cents each, or 35 cents for set.

Progress of Royal Ambassadors

Interest in the work of the Royal Ambassadors continues to grow. A growing correspondence with pastors and churches is one indication, and the large number of inquirers at the Convention is a second indication. The Secretaries in attendance at the R. A. booth in Milwaukee were in almost constant conversation with inquirers about this important work. The total number of charters granted to date is 854. The number of Boys' Camps, a natural outgrowth of the R. A. enterprise, is increasing each year. A new interest is being shown by the Northern Baptist men in this work. We look forward to a year of great activity.

Boys and Men

Are Baptist laymen interested in work for Baptist boys? Let the figures speak. In the new issue of the Ocean Park Boys' Camp for 1938 is a list of 80 ministers and laymen who consented to devote their summer vacations to the welfare and training of 450 boys in this camp. Hundreds of men have served as teachers and companions of the boys since 1927 with no other satisfaction than that of service. This number would be greatly augmented by the teaching staffs and counsellors of the other camps held during the summer, reaching from ocean to ocean. The Directors of Christian Education and the State Committees of Christian Education have given the work their hearty approval and their genuine assistance.

R. I. State R. A. Conference and Vesper Service

The R. A. Conference and Vesper Service held in the Peoples Baptist Church, Auburn, R. I., on May 15 had 12 churches represented and 151 leaders and boys

ROYAL AMBASSADORS



The Marcus Whitman Chapter of the Royal Ambassadors, Kent, Washington

The Marcus Whitman Chapter

The Marcus Whitman Chapter of Kent, Wash., was organized last February. Ellery Cram, Chief

Counsellor, is at the extreme left of the first row. Rev. W. T. Turner is the High Counsellor of Washington.

registered. The aim was to help each chapter and each person attending to become more familiar with the R. A. program, and to try to solve individual problems.

The program was as follows: "Royal Ambassador Methods," Dwight Strong; "Junior R. A. Program," Harold Brown; "Building the R. A. Program," Robert Markham, Jr.; "R. A. Camp," Charles Burdon, Jr.

The awards for the Standard of Excellence Contest were as follows: James L. Phillips Chapter No. 820, Phillips Memorial Baptist, Cranston, R. I.; Grenfell Chapter No. 542, Calvary Baptist, Providence, R. I.; Luke Bickel

Chapter, No. 91, People's Baptist, Cranston, R. I. The first and second chapters were awarded gavels and the third was given a beautiful blue velvet altar cloth.

Buker Chapter No. 805 of Shawomet Baptist Church was presented a Certificate of Achievement for the fine showing that its Fife and Drum Corp made at the last Camp Rally.

Another Certificate of Achievement was given to Harold Brown for his untiring efforts as High Counsellor for the State of Rhode Island.

The Vesper Service was held at 7:30 P.M. with Rev. Floyd L. Carr as speaker.

hope you all realize, as I do, what a good start we got under the two National Woman's Boards the first five years, and what a privilege it has been to be associated with the Board of Education for the past 18 years. In the flush years when a Field Secretary was possible, many of your memory books contain pictures of Helen Crissman, Helen Hobart, Charlena Elliott, Mildred Davidson and Esther Phelps, who still are dear to us all. As for *Missions Magazine*! The superlatives have given out, but it must be said that Guild and Crusade have had no truer friends than Dr. Grose and Dr. Lippard.

And now my final word is to ask you to give your new Executive Secretary, Miss Elsie Kappen, the same love and cooperation you have given me; to remember always that the Guild is a missionary organization whose purpose is to share our gospel with others; and to live in this troubled world as "Daughters of the King." God bless you, one and all.

Lovingly.

Faithfully Yours
Alma J. Noble

A Toast to Toll Bridges

By MARJORIE HALL

Given at the Guild Banquet,
Milwaukee

If you should go to New York this summer, you would send back picture postcards. The Holland Tunnel is there, a remarkable piece of engineering, and the Dykeman Street ferry still runs. But your picture postcards would be much more likely to show the George Washington bridge. That bridge is something to write home about!

Or suppose you should visit San Francisco. Would you—as you drive, it seems for miles, up the grand approach to that splendid new San Francisco Bay bridge and

WORLD WIDE GUILD

Your Retiring Alma Mater

I shot an arrow into the air,
It fell to earth, I knew not where;
For so swiftly it flew, the sight
Could not follow it in its flight.

I breathed a song into the air,
It fell to earth, I knew not where;
For who has sight so keen and strong
That it can follow the flight of a song?

Long, long afterward in an oak
I found the arrow, still unbroke;
And the song from beginning to end,
I found again in the heart of a friend.

—Henry W. Longfellow

I suppose this message is in the nature of a Valedictory, but that sounds too formal for me. I just want all of you Guilders, leaders and followers, to know what joy it has been to work with you for the past 23 years. The satisfactions and compensations are priceless, and the friendships formed are a lasting possession. What good times we have had at Rallies and House Parties! What varied ex-

periences, too! They range from quiet peaceful Northfield (with the exception of terrific thunder storms) to a near-hurricane in Connecticut, frigid teeth-chattering week-ends in Western Massachusetts, across the continent to a week in a Southern California Canyon. In all the years only one State Secretary has died in service, and she was our lovely Myrtle White of Indiana.

Never can I forget some of those early consecration services, and I have followed the girls who pledged themselves "to live henceforth for Him," as they have gone into our big city missions, rural communities, down South, out West, and across to the Orient, at least 150 of them. Never can I forget either the loyalty and coöperation of a gallant crew of about 350 State and Association Secretaries; of hundreds of Presidents, State officers, and just plain Guild girls without whom our achievements could not have been possible. I

come to the barriers at the bridge itself—would you stop there and turn back rather than pay the toll? More likely you would pay it as quickly as you could find out what was asked, and be off with your eyes and your mind on the straight-away leading to Goat Island and then off toward Oakland in the distance—and you would forget the toll before you were even off the bridge. If you were keeping a log of every penny spent that night your entry might read, "San Francisco to Oakland bridge—85¢—marvelous!"

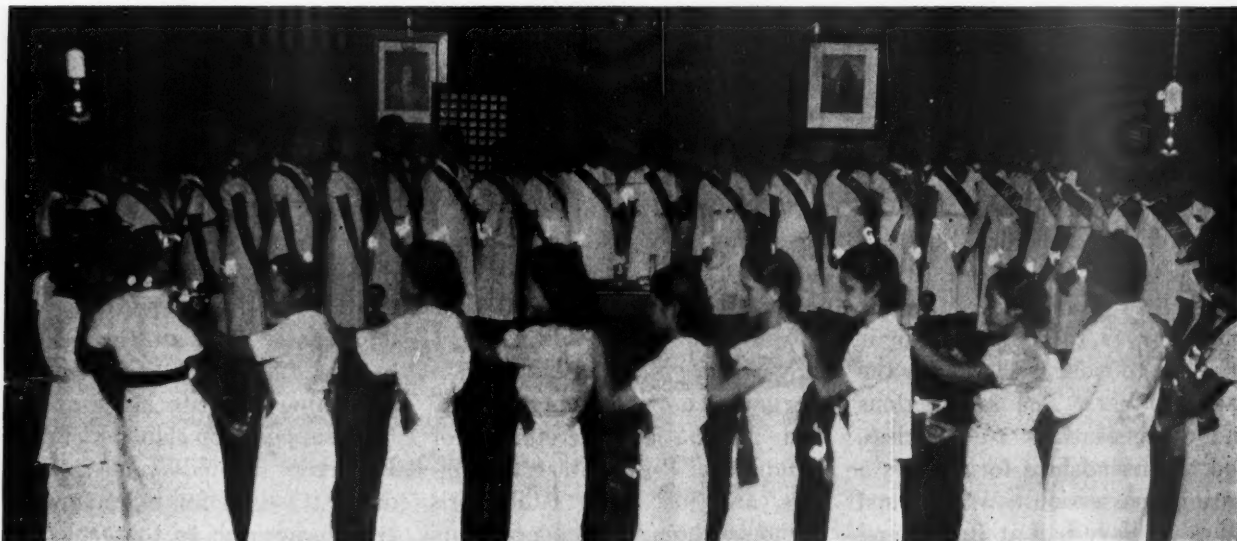
Our Guild Bridge is something like that. It's something to write home about. You know when you're on it. When you are working at your religion, you can't help knowing it . . . because it will cost you something. Of course it costs something! It is the biggest piece of work the world has ever seen. It is a tremendous piece of engineering. God himself was the designer. It has been in the process of building since the world began, and it is built for eternity! Down through all the years a toll has been paid to help build that Bridge. Jesus gave all that we might have it. The widow who quietly dropped her mite into the

almsbox paid her share of the toll. Stephen paid with his life that the Bridge might reach over to Paul; and Paul paid every step of the way. Preacher and missionary—yes; and tradesman, too, all his life. Paul said, "Ye have seen how we lived among you. We have eaten of no man's bread." With time, service, talent, and the coin of the realm, Paul paid the toll.

Now that it's our turn, suppose we stop paying. Consider the Bridge paid for. It *has* a firm foundation. It is well surfaced by those who lived and gave before us. Suppose, therefore, we close the books on the Bridge, let the upkeep go, write off our obligation, retrench. What then? We can still know God. We are saved. We are His children still. But what of the National Guild Banquet of 1968? How many people will be registered for a Northern Baptist Convention a generation from now? What will our children and their children do about church if all payments on this Bridge stop now? If this Bridge is to serve generations yet unborn and untouched, millions in China and India as it has served us, it must be kept up, strengthened and widened by the toll that we will pay.

And, finally, the toll bridge is not the only way to get there. Here you stand, ready to cross the river. If you turn to your right three blocks and then take the street in back of the depot down that steep hill to the lower part of town, and follow the cinder road out a mile or so past the coal yard, you will come to the old bridge. As a way to get across the river it has been condemned by the authorities. Many good drivers have had difficulty on that bridge, and lots of people who have tried it have never reached the other side. But there it is . . . if you want to take the chance. Paupers have been baptized who never had a penny to give to the spreading of the word of God. People have been converted on their death-beds and never lived another day to give in service. It's not recommended as the best way to make the crossing, but it has helped some. So there is one way . . . if you want to take the chance.

In between, there is the Ferry. It is not always convenient, as it only runs at certain hours of the day and not at all at night. It is somewhat tiresome and likely to be dirty, so that those who take it are not always at their best when



Candle-light service in the Margaret Suman Chapter, Capiz, Philippine Islands

they reach the other side. It costs something, too—don't think you don't have to pay for its service. It takes a good deal of your time as well to save you some money, but if you prefer to go that way, there is the Ferry.

Look up from the Ferry landing now, up there is the Bridge. A vision of strength, you can see its columns towering up to a glorious height, firmly established in the rock of either shore. Massive, yet beautiful, it swings its girders out across the river. Up there you can see the people speeding certainly and swiftly on their way . . . the people who know where they are going and look forward to a sure, near objective. You see them silhouetted against the sky, tiny in relation to the great Bridge which bears them safely high above the river, yet impressive in their number to the onlooker below. Up there on the Bridge they are not turned back by the wind of the gorge or swept downstream by the current. They can look back and see the land they have travelled and are leaving, look forward and see ahead of them their destination. And right before them they can see the lane leading on—straight and narrow—to the other side. That is the Bridge. It has a toll—so what? It is the best way, the most beautiful way, and the quickest way to get where we are going. Guild girls, we'll take the Bridge!

The Winning Chapter

This letter is from the Margaret Suman Chapter, Capiz, P. I., which won the Award for Year-books at Milwaukee. It was a marvelous piece of work in design, content and artistry.

Dear Miss Noble:

The Margaret Suman W.W.G. this year has a membership of 49 girls. We have completed the requirement of



Candle-light service, Priscilla Chapter, Bay City, Mich.

reading five books for each member. We are looking forward to the receiving of the picture-prize this year. Our Guild this year has done several activities. They have given three dramas. One was in connection with the Chinese Window, with Miss Astrid Petterson as the special speaker; one was in connection with our White Gift Service, "Shall the Star Shine Tonight"; and one in connection with the Evangelistic Meeting of our Church, "The Challenge of the Cross." We have made another yearbook this year. All of our Guild activities are portrayed there. Miss Adams is taking it with her to the Convention.

Concerning our finances this year, we raised our fund from out of the bead sale and special contributions. We gave P5 (a peso is equal to 50 cents in U. S. currency) for home missions, which goes to the Philippine Baptist Convention fund; P5 for Shanghai War Relief, to Miss Whited; P5 for the Special Guild fund which we are sending to you; P5 for local expenses of our Guild; and P5.32 for typhoon relief, which we gave at the White Gift Service. We are sorry that it is not much, but we hope that it will really be of help. We are hoping to give more next year if we could raise a bigger sum. We hope and pray that Guild girls all around the World will really be doing active work for the building of God's Kingdom on earth, through their study, gifts and service.

Sincerely,

Luz B. Jimena, President.

A Michigan Initiation

The Priscilla Chapter, West Church, Bay City, Mich., initiated two younger groups Sunday, January 23rd. One group is called the "Tuckabatchee" Chapter, meaning "Add to and stick together"; the other group is called the "Joy" Chapter, J for Jesus, O for Others, and Y for Yourself. Two girls were also initiated into the Priscilla Chapter, making a total of 26 initiated. You will note in the group picture that different countries were represented: Africa, China, Mexico, Japan and India, and these girls marched across the platform during the singing of "There's a Long, Long Trail." The initiation took the whole evening service and was very impressive—palms, candelabra, flowers and lighted candles making a beautiful background for the service. The Priscilla Chapter also held a Vesper Service, and for the past four or five years has sponsored a Mothers' and Daughters' Banquet during the month of May.

One of Many

The following excerpt from a personal letter is "only one of many" tributes to the vital influence of the Guild in creating and sustaining missionary vision and loyalty.

My own interest in the missionary cause dates back to 1920 when I joined the Guild. It was through the Sunday School that I found Christ as my Saviour. It was through Christian Endeavor that I learned to pray, read the Bible and to tithe. It was the World Wide Guild that gave me my interest in and knowledge of missions.

I am grateful to the Guild and am thankful that I can have a part in the work of my church in boosting missionary giving—yes, in fighting to keep our quotas high, and then in helping to raise them—in heading our Church Missionary Committee for several years, in helping to organize our annual Church School of Missions, and teaching in it, and in helping to keep our Guild girls reading missionary books.

The Guild movement means much in the Baptist girlhood of America and beyond. May God bless you richly.

"If You Want Anything"

"If, when you go back to the Philippine Islands, you want anything, just write and we will try hard to get it for you." That is what Barbara Joslyn, the president of a new W.W.G. Chapter in Salem Depot, N. H., wrote to Flora G. Ernst, a missionary nurse on furlough, whose visit to Salem Depot had inspired, or at least clinched, the organization of the Guild Chapter. The new Chapter has 12 members. Already the president says, "Our Guild girls are very interested in White Cross work and are taking orders for candy to make money for White Cross materials."

Weirton Christian Center

Mr. William G. Farmar is in charge of the Christian Center at Weirton, W. Va., and one of our special missionaries this year. Weirton is in the section of the state where the coal mines are and, therefore, the people are from many European countries and a large number are Negroes. Because of the good example of the

missionaries, these people have found that they can worship and play together as friends.

West End Community House

This Christian Center is in Boston and Miss Martha Mixer, another of our special missionaries, has charge of the music here and directs the three choirs, which help in all the services and socials. She wrote that one girl who went to camp last summer to help as a counsellor, by her quick work and presence of mind saved a woman visitor from drowning. There are services, clubs and meetings for all ages and many nationalities. Surely Miss Mixer and the others at this busy Center are helping to "form the friendship chain" that

will bring peace to our many lands.

Attention!

The Guild Book has gone into another edition and is now available with a few changes. Price \$1.

In sending checks or money orders from now on make them payable to the Department of Missionary Education, 152 Madison Avenue, New York, N. Y.

Chapters named for Dorothy Kinney of Gauhati, Assam, are asked to address as follows. She is on furlough this year and would like to correspond with the Chapters bearing her name. She is now married and has a little daughter. Mrs. R. F. Chambers, 317 N. Embree Street, Princeton, Indiana.

Children's World Crusade

Looking Forward

Before we begin to look forward, I would like to express to the host of friends through Missions the joy that has been mine in serving as C.W.C. Secretary for 21 years. The contacts that I have had with the children, both personal and through correspondence, have been priceless. One little girl wrote, "I am 12 years old. I suppose you are older than that, but I don't care, we can be friends anyway." Could anyone fail to respond to such comradeship? Then there are the secretaries and leaders who have been so generous in their co-operation and friendship. Ideas and suggestions have been passed on for the benefit of the larger group, and even the disappointments over unavoidable delays, etc., have been accepted with the sporting spirit that challenges the best in one. I am most thankful for these dear friends. It is possible that not many realize the close as-

sociation we have had with our four National Missionary Societies and the help they have been willing to give in order that our boys and girls might have an intelligent and vital interest in our missionaries as their representatives in making Jesus known in all parts of the world. Those ties must never be severed if our education is to be missionary education. It has been the greatest fun to work with the officers of the Department of Missionary Education and the Board of Education, and sometimes it may have seemed to tax their credulity a bit to sanction our propositions, but the unwavering confidence with which they have supported us once a decision was made has never failed. We couldn't have had happier relations with any Board.

Missions has been our mouthpiece all through the years, and on the occasions when the Editors, Dr. Grose and Dr. Lipphard, spoke

of our C.W.C. for themselves, it was eloquently and with the same generosity that they have stood by it always. We are grateful for this loyal friend.

Now for the forward look. Years ago when I used to go away for a visit, mother would follow me out the door saying, "Remember to do this" and "Don't forget" and "Be sure to . . ." I feel like doing the same to my Crusader family, but I am so sure of your devotion to our loved work, our children and the bringing in of the Kingdom, that I am just saying continue to be faithful to them and give my successor the same loyal support and cooperation that you have given me. My love and prayers will be with you always.

Mary L. Noble.

Great Doings in Rome

Last October right after our Crusader Co. was formed, we had a Hallowe'en Party and invited the W.W.G. girls to attend. The children did almost all of the planning and financing themselves. It is surprising what children can do when they become interested.

In December we dressed dolls for less fortunate children. During the Christmas season we put on a musical pageant before a few of our friends, our pastor's wife and some of the Sunday school teachers.

In February our company really went to town. With the help of Mrs. D. N. Boswell, our pastor's wife, we arranged an initiation candle-light service. The candles were lighted from a birthday cake representing the birthday of the missionary society. It was very beautiful and inspiring. Four members of the missionary society were honor guests.

In March we invited our mothers to a meeting to show them what we do. Some of the girls were

ushers, some worked in the kitchen and others took charge of the meeting. We had a worship service, a talk by one of the girls and a display of the work of the year. We have filled two Wonder Wheels, and as each dime is put in, one of the children offers a prayer.

I believe the children have learned the true meaning of Christian fellowship and are trying to apply it to their lives. It is my belief that through the C.W.C. many children will grow in the love and

ever, and she took her prize and went back to the hospital to rest up.

Also she asks us to send her: Bible pictures of all kinds, large pictures for kindergartens, story books made by cutting stories from Sunday school papers and children's magazines, postal cards—two pasted together and as suggested on White Cross leaflet, advertising pictures, all colors worsted, bags—9 x 12 inches, quilt blocks—post card size, knitted scarfs—10 x 36 inches (wool).



Miss Helen Bailey and school girls in India weighing vegetables and curry for dinner

service of the Christian church. Rome, N. Y.

"Salaams to all Crusaders"

Our first greeting from Miss Bailey, our Special Missionary in India, has just arrived. She is especially glad to be our missionary because she "had a great deal to do with the C.W.C. for two years before I came to India." We shall hear more from her later, but you must have this one story from her.

Santhoshamma was not well, and they found at our mission hospital that she had heart trouble and should be very quiet. For about three weeks she was in the hospital, but school sports were coming on, and she begged to be allowed just to come over to look on. The doctor finally consented. I had been inside and came out just in time to see Santhoshamma winning the 100-yard dash! I expected to see her drop dead! Nothing serious happened, how-

Prize Book Review

BROKEN GUNS, by Eleanor Holston Brainard

I like the book "Broken Guns" very much. I wish all the people in the world could read it. I think that every Crusader who reads it will always think that war is wrong. I hope that when some of the Crusaders grow up they will remember the pictures in this book and will not be fooled by propaganda. It is very mean to tell people a story and cause war. Don't believe everything you hear.

If we didn't buy guns, warships, ammunition, and other things for war, we would have many more schools, hospitals, homes, playgrounds, and more protection. If every country would throw away war things, there would be a peaceful world. We would also

have more food. There wouldn't be very many poor people.

I like the kind of fighting that fights diseases instead of fighting to kill. I wish money spent for war could be spent to get rid of cancer because my mother died with cancer.

I like what the book told about Canada and the United States. Canada and the United States destroyed the guns and forts along the border. These countries are not afraid of each other and prove to the world that nations can be good neighbors without guns.

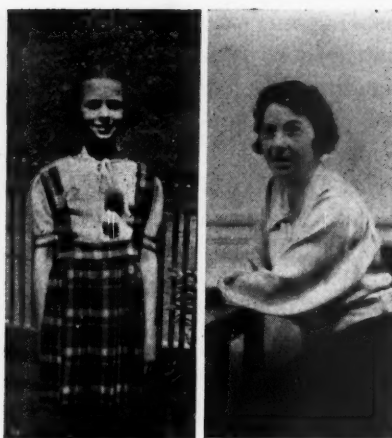
I like the story of the Chileans and Argentina. They did a wonderful thing to stay out of war. They took all of their guns and melted them. Then they made a statue of Christ. This statue was to remind them of Jesus, the peacemaker.

If two countries have a quarrel, they should not go to war because war doesn't settle anything. These countries should have the world court to settle their disputes.

I think "Broken Guns" is a good book because it teaches about Jesus, the Prince of Peace. If the Children's World Crusade can teach the children of the world to love Jesus, some day wars will be no more.—*Nell Coleman*, Age 11, P. O. Box 377, Williamson, West Virginia.

Our Special Interest Missionaries

This month, boys and girls, you will find in our Department pictures of Miss Mixer, Miss Bailey and Mr. Farmar. You can paste them in your yearbooks with the stories that you have about them in *MISSIONS* and in the mimeographed sheets that the Missionary Societies have prepared for us. If your leader has not received her Story Sheets ask her to write to your State Secretary for them. Mr. Hobbs has a letter for you also this



Nell Coleman and Martha Mixer

month. I hope you will notice what he says about his boys in Burma liking stamps and when you write to him send him some different kinds of U. S. stamps, cancelled ones of course.

He and Miss Bailey and Miss Clara Tingley, American Baptist Mission, Bassein, Burma, all want pretty postal cards with plain paper pasted over the correspondence. Do send them a good many, and picture puzzles showing beautiful scenes. You boys can make some using the colored Bible pictures and you girls can make a little bag of pretty cretonne for each puzzle. Miss Mixer and Mr. Farmar would like bean bags, materials for making valentines, candy bags for Christmas and toys.



William G. Farmar

Dear Crusaders:

One day while on tour in a jungle village out here in Burma, I found some gold and a beautiful diamond—a small boy and his sister. In Burmese the boy's name is Maung Shwe, which means "gold"; and his younger sister's name is Ma Hla Sein, which means beautiful diamond. To look at them you see only old, ragged, dirty clothes, which when new were the cheapest one could purchase in the village bazaar. They do not go to school, for the only school in their village is a Buddhist school for boys to study the Buddhist scriptures. Many of the Burmese girls do not go to school at all. Ma Hla Sein and Maung Shwe cannot come to the mission school in Henzada for the father, although he is one of our village pastors, has a very, very small salary and a large family, so they are very poor. If they could only go to school and have a fine Christian teacher, play with other boys and girls, learn to read and write, memorize scripture passages, tell Bible stories, and sing many of our hymns, how much happier Miss Diamond and Master Gold would be.

So, I do not see old ragged clothes now, but diamonds and gold which should not be wasted and thrown away. Jesus can use them too. Every day we are looking for some way that Maung Shwe and Ma Hla Sein might go to school just like all American boys and girls do, so they might be good crusaders for Christ.

I will be very happy to have letters from you Crusaders and I will be glad to write to you. I am sure you would like the Burmese stamps just as the boys here like the American stamps. Every day after school there is a line at my door asking for stamps.

Your friend,

Henzada, Burma *Cecil Hobbs*

THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM

Council on Finance and Promotion, 152 Madison Ave., New York, N. Y.

A Message to Bridge Builders

"Another blessed besines is brigges to make."—Richard Forman, 1458.

Intelligent design, careful selection of material and skilful workmanship—these essentials of the "blessed besines" of our quotation are no less essentials of program building. Judging from the enthusiastic letters received, there is no disagreement in the opinion that the booklet, BRIDGES, provides an intelligent design for local builders—to be followed or adapted to their own particular needs. Since these letters invariably contain a request for material with which to build, THE OPEN FORUM this month is devoted to new publications.

BIBLE TRANSLATION. When the copy for May MISSIONS was prepared, it was supposed that the leaflets relating to the translations featured in the first program would be free—hence the note that they should be ordered from the State Promotion office. Instead they are priced at 2¢ each.* The titles are *Scripture Translations into the Languages of India*, *The Burmese Bible*, *Bible Bridges in Latin America*, and *American Indian Bible Bridges*. This information is given for the benefit of groups planning to present *The "Peace" Bridge* at some later date. (Be sure to use also *Bridges of Words* on page 304, May issue.)

SKYLINE SERIES. Five of the six leaflets in this series are recommended for the October topic. *His City* contains devotional ma-

terial on *The City* and serves as an introduction to the theme. In *Lifting Skylines* we see the work of the International Seminary, the Negro Educational Centers, and the Spanish-American Seminary. *The Church in the City Skyline* presents the bilingual churches. An important phase of city work is revealed in *Skyline Glimpses from Christian Centers*. *Building Health into Home Mission Skylines* describes the work of hospitals and clinics. The sixth leaflet, *Skylines Mean People*, is on Christian Friendliness, the theme of the February program.

These leaflets are 2¢ each, or 10¢ for the set of six in an attractive folder.* After reading them, you will say with John Masfield, "The skyline is a promise, not a bound."

THE NEW INDIA. "The masses of India are crossing the bridge from ignorance and old superstitions to new life." This is the keynote of the programs on India. For background material, use the textbook, *Moving Millions*, supplementing it with *The Three R's—Plus* (2¢)* and *Ministers of Mercy in India* (2¢),* and *Winning Friends in India* (2¢).*

Hardly a day passes without a request for a "simple, short dramatization." *Mrs. Tripp Changes Her Mind* (5¢) shows the need of missionary schools in India. There are three characters—an American tourist, a missionary, and an Indian woman. In *Before the Meeting*, three nationals—a Hindu, a Parsee, and a Moham-
medan—discuss the problems facing women in India today. These

sketches are not sent on approval. Order from the publisher, Miss May H. Leavis, 186 Massachusetts Avenue, Boston, Mass. Send cash with order, adding 3¢ for postage.

Fun and Festival from India, by Rose Wright, should be on every reference shelf. Its 48 pages are brimful of helpful suggestions, presented in interesting, readable fashion. (It counts five points in the reading program.) Here is a list of what it covers: *Indian Festivals; Dinners, Menus, and Recipes; Decorations, Favors, and Costumes; Games and Recreation; Indian Music; Indian Poetry; Indian Folk Stories*. Price 25¢.*

THE THIRD ESSENTIAL. Intelligent design and carefully selected materials are not enough. They must be combined with skilful workmanship—your contribution.

A Poster Suggestion

The quotation from Walt Whitman on the cover page of BRIDGES gave one local chairman an idea for a poster. A map of the world forms the background, with the continents "connected by network"—i.e., sketches of bridges. A similar idea will be found in *The Silver Bridge*, quoted in the July-August program.

Wanted!

Further suggestions on BRIDGES will be given in an early issue. Please send your year book and programs for sharing with others.



The National League of American Pen Women has awarded first prize for the year's best story book for young children to Mrs. George W. Brady, whose book *Great Sweeping Day* was recently published by Longmans, Green & Co. Before her marriage Mrs. Brady was Esther Wood, for several years in charge of publicity of the Woman's Foreign Mission Board.

* Order from any branch house of the American Baptist Publication Society. See list of addresses on page 417.

BOOK REVIEWS

(Continued from page 417)

sionary to India, who died of influenza in Karachi, 1918. The book follows the life of the young priest from his school days to his death. As the title suggests, it is the life story of a priest rather than a record of missionary achievements. (Macmillan; \$1.50.)

The Romance of the Future, by C. GORDON BROWNVILLE, pastor of Tremont Temple, Boston, is the misleading title given to a series of midweek addresses on "The Second Coming of Christ," in which the author literally and fully believes. He even foresees a reestablished Israel in Jerusalem, a king reigning over all nations in the era of great tribulation after the church has been translated to heaven. Positive in his beliefs, Dr. Brownville makes a strong case from his scriptures, showing the relationships of the doctrine to the millennium, the church, the nations, the Jews and Palestine, the saved and unsaved, and the thousand years and after. The reader is left in no uncertainty. (Revell; 156 pages; \$1.50.)

Moving Millions, by Nine Trustworthy Writers, is a popular mission study book on foreign missions for 1938-1939 for use in churches of all denominations. It presents a comprehensive and adequate record of the results of missionary activities in India. A large amount of valuable data is released in condensed and fascinating style. Robert E. Speer and E. Stanley Jones contribute to the volume. This is an excellent study book for secular and religious groups. (Central Committee; 224 pages; \$1.00.)

NEW MISSIONARIES

(Continued from page 433)

to us from her home state. The school is richer for the contribution of a year of her life. Confident of her success, we see her enter Brooks House, Hammond, Ind.

Marie Wilson, a native of West Virginia, attended Alderson Baptist Junior College and Broadus College of that state, before entering the Baptist Missionary Training School from which she received her A.B. degree in June,

1938. Besides her public school teaching, and field work at the Training School, Miss Wilson has had experience in many phases of church work, such as B.Y.P.U. and church vacation schools. For her new field of service in the Czecho-Slovak churches of New York City she is well prepared in training, experience, and vision.

*Estoy Reddin*

Estoy Reddin came to the Training School with the degree of B.S. in Education from the University of Pennsylvania. She graduated with the class of 1933. Since then she has been teaching in the public schools in Chester Heights, Pa. These five years of experience in teaching, added to exceptionally fine preparation, both secular and religious, make it possible for Miss Reddin to offer a valuable contribution to the work at Colegio Bautista in El Salvador.

A Correction!!!

The packet of six Home Mission leaflets, entitled "Skyline Series," is priced at 10¢ per packet or 2¢ per copy. After the announcement on page 381 of June Missions had gone to press, it was found necessary to change the price of these leaflets.

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New York City

Pliny T. Adams

The death of Pliny T. Adams on May 20, 1938, brought an irretrievable loss to Christian work among the Hopi Indians. Born October 10, 1891, in the village of Machongnovi, perched high on a mesa in the Arizona desert, Pliny was early chosen to be a chief in the Flute Clan. While in school at Grand Junction, Colorado, however,



Pliny T. Adams

he and Ettie—who later became his wife—heard and accepted the gospel. In spite of severe persecution by their relatives and friends, the young people were baptized, and through the years have been sincere and earnest witnesses for Christ. After special Bible training at Ganado, Arizona, and later at Indian Wells, he served for six years as a missionary evangelist of the Woman's American Baptist Home Mission Society among the Hopi people. Besides doing personal work in the Indian homes and camps, Pliny held street meetings in the Hopi villages, and conducted sewing classes for men. Stricken with pneumonia, Pliny was taken to the hospital in Keams Canyon, Arizona, where he died after an illness of two weeks. He leaves a wife and six children. The largest crowd ever assembled at a funeral service in Hopiland came to the little stone chapel in tribute to his memory.

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LOOKING AHEAD

FEATURES TO APPEAR IN FORTHCOMING ISSUES

There could be no finer testimony to the continued popularity of MISSIONS than the steady gain in subscriptions.

For five years the trend has been upward.

During the current year everything possible will be done to make MISSIONS even more interesting. Indicative of that is the following partial list of feature articles scheduled for early publication.

WINTER BLIZZARDS AND SUMMER HEAT IN DAKOTA

Human interest reminiscences of 30 years amid the torrid heat, zero cold, radiant sunshine, heavy rain, blinding sleet, and sticky mud in the land of the Dakotas, written shortly before his untimely death last April.

By FRED E. STOCKTON

SINGAPORE INTERLUDE

Recent events have made this Far East outpost of the British Empire of immense strategic importance. A missionary stopped here on his return to Burma. He reports his impressions of the great panorama of Asiatic life that is here spread out before the tourist.

By KENNETH G. HOBART

THE WORLD COUNCIL OF CHURCHES

The inside story of the conference at Utrecht, Holland, and a summary of the constitution of the World Council of Churches that is now submitted to the various Protestant communions and denominations throughout the world for ratification

By PROFESSOR KENNETH S. LATOURETTE

THE GOVERNOR HELPED TO LAY THE CORNER STONE

The interesting sequel to Church Invigorator Sims' story of "The Hoboes Who Were Living in the Parsonage" at Kittitas when he arrived there to revive the moribund Baptist church. That article, which appeared in MISSIONS in February, 1938, was of such general interest as to have been reprinted in *The Religious Digest*.

By EARLE D. SIMS

EIGHT HOURS INSTEAD OF EIGHT DAYS

A vivid contrast in travel conditions in the China of today and of yesterday, and the story of a trip by automobile to the Pickford Memorial Hospital in Kihwa made in eight hours that in other years required eight days of laborious and weary travel by canal boat and sedan chair.

By HAROLD THOMAS, M.D.

STACKS AND SPIRES

An extraordinary article on the city as the hope and despair, the peril and the promise of America, and what this means for evangelical Christianity and for city missions in the United States.

By D. R. SHARPE

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Long Island House Party

A happy enthusiastic group of 180 women from almost all the churches in the Long Island Association met at Sunshine Acres, Commack, Long Island, June 22-23, for a house party of good fellowship, worship and inspiration for the next year's work. Mrs. W. H. Bowler presided. "The Stewardship of the Gospel" was the theme of the opening meditation by Mrs. Orrin R. Judd. "Denominational Objectives" were presented by Miss Ina E. Burton, woven in an interesting manner about the keynote of the year, "Bridges." Miss Burton also advocated the use of "The Secret Place," our own new devotional pamphlet, and spoke for "The Judson Fellowship." (Page 418.)

Various departments of woman's work in the Northern Baptist Convention were presented by their leaders. The foreign mission study book, *Moving Millions*, was reviewed by Mrs. G. H. Estey, and *The American City and its Church*, the new home mission study book, was reviewed by Miss Elizabeth Fensom, who wove into the study the use of *The Book of Remembrance*. Miss Ida M. Cheesbrough, representing "Christian Friendliness," urged the reading of *The World at My Door* by Mary Martin Kinney, and told several stories from the book.

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A new subject was beautifully presented by Mrs. Lawrence Kennison, who, as Student Counsellor, told what her church had been doing for its 60 college girls and boys. Other speakers included Miss Elna G. Forsell of Assam, and Miss Ethel Downsborough of Philadelphia, who told of the work on their respective mission fields. The closing consecration service was conducted by Mrs. Orrin R. Judd. There were many testimonies of what the house party had meant in stimulating richer, fuller lives devoted to Christian service.—Clara Grimmell Seibert.

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The Foreign Mission Societies have made an arrangement with the American Express Company whereby mail for missionaries (only important letters and not printed matter) is forwarded from Hong Kong by air mail, thus avoiding intolerable delay under present disturbed conditions in China. Letters should be addressed to the missionary at the customary West China address, the envelope left unstamped, and then enclosed in another envelope and mailed to AMERICAN EXPRESS COMPANY, 4 DES VOEUX ROAD CENTRAL, HONG KONG, CHINA. The company will forward the letter to the missionary by air mail, charging the postage to the Foreign Mission Boards.

New Service Arrangements for Charles A. Wells

Probably the first page to which many readers of MISSIONS turn when the postman delivers their copies, is that carrying the cartoon by Charles A. Wells. For the past eight years Mr. Wells has been a member of the field staff of the Council on Finance and Promotion. In view of the drastic reduction in the Council's budget, as ordered by the Convention Finance Committee and in a spirit of generous self-effacement, Mr. Wells has resigned from the staff. He

will, however, continue to do the field service in which he has been so successful *but on a self-supporting basis*. Effective October 1st he will be available for one-week programs in local churches or associations on the general theme "Christ and World Need," emphasizing in his ministry both individual consecration as well as Christian missions. His headquarters and address will continue to be 152 Madison Avenue, New York to which all communications should be sent. Quite likely more Baptists will hear his message under this new arrangement than formerly.

A FRIENDLY SUGGESTION

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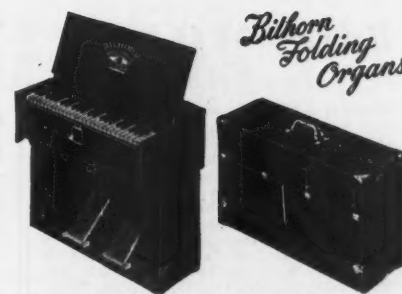
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GROUP I: 1st prize, Miss Dorothy Dee Hamilton, Colorado Springs, Col.; 2nd prize, Miss Esther Marousek, Sioux Falls, S. D.; 3rd prize, Mr. Harold Fremont Smith, Philadelphia, Pa. *Honorable Mention:* Miss Pearl Gifford, Lost Creek, W. Va.; Mr. Carl W. Tiller, St. Paul, Minn.; Mr. Franklin C. Massey, Philadelphia, Pa.

GROUP II: 1st prize, Mr. Milton C. Ballenger, Pocatello, Idaho; 2nd prize, Mr. Robert V. Ohlson, Burlingame, Cal.; 3rd prize, Mr. Alden Whitcomb Clark, San Diego, Cal. *Honorable Mention:* Miss Roberta Ault, Cambridge, Ohio; Miss Lela Neff, Mt. Pleasant, Iowa; Miss Katharine Black, Ardmore, Pa.; Miss Ruth Margaret Roberts, Springfield, Mass.; Miss Lucille M. Day, Boise, Idaho; Miss Ruth Goss Hallows, Fall River, Mass.

GROUP III: 1st prize, Miss Rebecca Harris, Warren, Pa.; 2nd prize, Miss Shirley Lou Stoddard, Denver, Col.; 3rd prize, Miss Irene Mount, Cranbury, N. J. *Honorable Mention:* Miss June Burches, Denver, Col.; Miss Audrey Benedict, Galesburg, Ill.; Miss Barbara B. Farringer, Alameda, Cal.



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